

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. VI, No. 11

(Price 10 Cents)

DECEMBER 23, 1911

(\$3.00 a year)

Whole No. 141

CHRONICLE

Russian Treaty Abrogated—Against Federal Control—Riotous Peace Meeting—Republican National Convention—Sun Has New Owner—Canada—Great Britain—Ireland—Mexico—France—Belgium—Italy—Germany—Austria—Spain—Persia—China 241-244

QUESTIONS OF THE DAY

The Poet of Christmastide—Cambridge University and the "Encyclopædia Britannica"—The Ketteler Centenary—The Deaf and Dumb. 245-250

CORRESPONDENCE

Cambridge Disowns the "Britannica"—A Lesson from Limerick—Paris Workmen and the Sisters of the Assumption—The Portuguese Upheaval. 250-253

EDITORIAL

A Little Child Shall Lead Them—A New Knight-Errant—The French Parliament—The Colonel in the Bowery—Post-Cards—One Reason of Crime—The Sherwood Pension Bill—Notes.... 254-258

IRENICON 258

LITERATURE

Some Christmas Magazines—English-Irish Phrase Dictionary—John Poverty—The Poems of Henry Van Dyke—Mother—Recherches sur les Superstitions en Chine—Books Received..... 259-260

EDUCATION

Annual Report to Trustees of Catholic University—Catholic Educational Association to Meet Next in Pittsburgh—Present Educational Problems. 261-262

SOCIOLOGY

Reformation in the Direction of the Observance of the Ten Commandments Needed..... 262

PULPIT, PRESS AND PLATFORM

A Story That Was Interesting..... 262-263

MUSIC IN THE DIOCESE OF PITTSBURGH. 263

ECCLESIASTICAL NEWS

St. Patrick's Day—Civil Suits Against Ecclesiastics—Welcome Home for Cardinal Farley—A Knock Down Blow for a Bigot—Anti-Clerical Pamphlet Condemned in Canada..... 264

OBITUARY

Most Rev. Ambrose Agius, O.S.B.—Mrs. Mary McCabe 264

CHRONICLE

Russian Treaty Abrogated.—By a vote of 300 to 1 the House in Washington adopted the Sulzer resolution demanding the termination of the treaty of 1832 between the United States and Russia, because of the latter country's refusal to honor the passports of American citizens of Jewish birth. As a similar resolution was pending in the Senate, the Russian Ambassador conveyed to the President an informal intimation that Russia would regard the adoption of the Sulzer resolution, as worded, as an unfriendly act. The Ambassador was informed that there had at no time been any intention on the part of the Senate of adopting the resolution in its objectionable form. The President, however, to avoid possible complications in the relations between the two governments exercised his constitutional prerogative and notified Russia that the treaty, because obsolete, would be terminated at the expiration of one year from Jan. 1, 1912. This will probably mean the proximate negotiation of a new treaty, the difficulties of American travelers in the meantime remaining the same.

Against Federal Control.—The Railroad Securities Commission, headed by President Hadley of Yale, has reported that any attempt by Congress to adopt the policy of federal regulation of railroad stock issues, to the exclusion of State regulation, would be premature; that, for the present, State authorities should make a concerted effort to harmonize existing requirements, and that Congress should prepare for the future by giving consideration to a federal incorporation act which would permit interstate railroads to exchange their State charters for national ones. The chief recommendation made

is that full publicity shall be given by railroads issuing new securities. The commission of inquiry was created in 1910 as a compromise, when the Senate refused to accept a House amendment to the pending railroad bill providing that all future issues of railroad securities be placed under control of the Interstate Commerce Commission. The commission began work in the autumn of 1910. Public hearings were held, and Chairman Hadley studied the problem abroad. The commission is distinctly adverse to the legislation proposed in the railroad bill. President Taft, in transmitting the report to Congress, declared that he heartily concurred in this.

Riotous Peace Meeting.—A mass meeting was held in Carnegie Hall, New York, December 13, in support of the ratification of the treaties pending with Great Britain and France. Joseph H. Choate, former Ambassador to England, was the presiding officer. He explained that it was the idea of the Citizens' National Committee to arrange for similar gatherings in all parts of the United States to demonstrate to the United States Senate that the people of the country were almost unanimously in favor of adopting the general arbitration treaties with Great Britain and France now before the Senate. The meeting, however, broke up in wild disorder over a declaration presented by Dr. Nicholas Murray Butler, President of Columbia University, following a long address for peace by Colonel Henry Watterson. Alphonse G. Koelble, president of the German American Citizens' League, presented as an amendment to Dr. Butler's resolution, that the meeting should "indorse the report of the majority of the Senate Foreign Relations Committee, which says that the proposed treaties are breeders of war, and not of peace." Some three hun-

dred persons in the galleries supported the amendment, and began a demonstration which lasted long enough to prevent the continuance of the meeting. Mr. John D. Bristol saved the day so far as formalities went by shouting a proposal that all in favor of Dr. Butler's resolution signify their assent by rising. The approval given showed that the opponents of the resolution were not even a large minority. By the sudden outburst the prospective speeches of Andrew Carnegie and Frederic R. Coudert were not delivered.

Republican National Convention.—The Republican National Committee decided to hold the national convention in Chicago, beginning June 18. The meeting was harmonious, and the program of Mr. Taft's friends was adopted without opposition. There was no talk of candidates at the meeting, but as the supporters of the President were in full control, the action of the National Committee is taken as a foreshadowing of what is practically certain to happen at the Republican convention.

"Sun" Has New Owner.—The controlling interest in the New York *Sun* property has been acquired by William C. Reick, for the past five years general manager of the New York *Times* and for nineteen years previously with the New York *Herald*. The purchase includes the *Sun*, the *Evening Sun*, the Laffan News Bureau, a distributing news agency, and certain parcels of real estate. Mr. Reick will direct the property in future as president and publisher. The *Sun* was established in 1833 and passed in 1868 into the hands of Charles A. Dana. On the death of Mr. Dana, in 1897, the paper was edited by Paul Dana, his son, who sold out to Mr. William Laffan, the business manager, in 1900. Since Mr. Laffan's death, on November 19, 1909, a majority of the stock has been held by Mrs. Laffan. In going to the *Sun* Mr. Reick has sold his *Times* stock and severed all connection with that paper and with the Philadelphia *Ledger*, which is allied to it.

Canada.—The provincial elections in Ontario went, as a matter of course, in favor of the Conservatives, but whatever hopes they had of increasing their majority were disappointed. They gained six seats from the Liberals, but lost eleven. The final result is a net gain of four seats by the Liberals, and the reduction of the Conservative majority from 68 to 60.—The Duke and Duchess of Connaught paid an official visit to Montreal. The mixture of royal state and democratic manners at their reception in the City Hall reminds one of the last days of Louis XVI and of the early days of Louis Philippe.—It is said that when Parliament meets again the Liberals will put forward a scheme of tariff reduction which will involve a relative increase in imperial preference, hoping to embarrass the ministry.—Colonel Hughes, Minister of Militia, speaking in Quebec, derided the notion of divisions in the Cabinet, saying

that as its members agree on so many things they could ignore the points on which they disagree.—The C. P. R. Pacific liner, *Empress of China*, after having been on the rocks near Yokohama for four and a half months, was floated and taken to Yokohama for repairs.

Great Britain.—There was considerable anxiety about the King's safety during the Durbar week on account of the fires which had broken out in the camp before his coming. These were hardly accidental; hence the railways, roads and the Durbar camp itself were guarded most rigorously.—The political favors which the advanced Indian party pretended to expect were not granted at the proclaiming of the King-Emperor. For education £1,600,000 was given, which will not go very far to fulfil the demand for universal education. For the rest, the Government, living up to the idea that India can be ruled by sentiment, has made Delhi, the seat of the old Mogul empire, the capital, instead of Calcutta, which seems a piece of madness. Calcutta, built by the English, was the outward sign of British supremacy: Delhi is the sign of native supremacy. Indian soldiers have been made capable of receiving the Victoria cross, and everybody has been given half a month's pay.—By a strange coincidence, while the world was anxious about possible danger to the King and Queen at Delhi, the King's sister, her husband, the Duke of Fife, and her two daughters were in real danger on the steamship *Delhi*, which went ashore on the Morocco coast while on the way to Egypt. The passengers were all saved, though the weather was bad, but they suffered somewhat from exposure.—It appears that the picked crew for the *Medina*, which carried the King and Queen to India, virtually deserted before sailing, and had to be replaced by another. The insufficient accommodations provided for them was the cause alleged.—The House of Lords protested against the short time allowed them to discuss the Insurance Bill, and the certainty that any action of theirs would be ignored by the Government, and therefore allowed it to pass. They rejected the Naval Prize Bill, in order to prevent the adoption of the Declaration of London concerning naval warfare. Both measures are disapproved of in the navy and among merchants, as they put British commerce at a great disadvantage.

Ireland.—The Provincial Assize Courts of Leinster, Munster and Connaught, opening December 1, found very little business on the calendars. Justice Gibson congratulated the twelve counties of Leinster on the general absence of crime serious or otherwise. Wexford and Carlow supplied no cases. Chief Justice O'Brien passed a similar judgment on Munster, finding no cases in Waterford and Tipperary. Justice Dodd found no serious crime in Connaught and none of any kind in Leitrim, Sligo and Roscommon. The decrease of intemperance, especially in Cork and Dublin, was commented on. For this the Pioneer Temperance Movement, propagated by

The Messenger of the Sacred Heart, is largely responsible.—Lord MacDonnell delivered an address in Dublin on "The Finance of the Irish Government," advocating that Irish Customs and Excise should be collected by England, and then handed over to the Irish Government. Ireland's contribution should be fixed by both parliaments. England should restore to Ireland a substantial portion of the overcharges since the Union, which amount to some seventeen billion dollars. Messrs. Kettle and Oldham, professors of economics, insisted that fiscal autonomy was essential for the successful working of an Irish Parliament. Mr. Erskine Childers has written a book on the question, showing that Ireland's control of Customs and Excise and all taxation within her borders is as necessary from an economic and political standpoint to England as to Ireland. The persistent demand for this control in Ireland and the advocacy of such authorities in England as Messrs. Childers and Lough, M.P., are apparently having effect. The writer of political notes in the *Times* reports that the Financial Relations Committee have recommended that Ireland should be given Customs and Excise but debarred from putting a tariff on British goods.—Systematic organization against the importation and sale of evil literature has now extended over the three southern provinces. Vigilance Committees have been formed in every town and all public bodies are supporting the movement.—Soon after Cardinal Logue's audience with the Holy Father, the news reached Ireland that Pius X had granted the continuance of St. Patrick's Day as a holy day of obligation.

Mexico.—Much interest is felt in the whereabouts of General Reyes, who is said to be in St. Louis, in various parts of Texas, and in the familiar mountains of Nuevo León. Mexican troops are closely guarding the border, so that if he is in Mexico he may fall into their hands should he try to escape to the United States.—Contraband shipments of arms and ammunition from a point on the Mississippi below New Orleans have intensified the unrest and uncertainty.—Complaints are frequent and loud against the arbitrary conduct of Government officials in different parts of the republic.—The promise to divide large estates on the success of the revolution has caused an outbreak in the State of Durango, where the people insisted on an immediate division. The President is one of the largest landholders in the country. The country is threatened with martial law.

France.—Each new disclosure of the nature of the agreement between Germany and France adds to the discontent in Parliament, and the unpopularity of the Government is growing greater every day. The speech of Count de Mun condemning secret treaties and the cession of the Congo, and demanding more light on the conference between Germany and France was enthusiastically applauded, but his motion to defer the discus-

sion was lost by a large majority. The resignation of de Selves is thought to be imminent.

Belgium.—Van der Velde, the Socialist leader, introduced a bill in Parliament providing for an investigation into the condition of the natives in the Congo, and the enforcement of reforms in that country. He alleges that several Catholic missions are evading the law with regard to the manufacture and sale of alcoholic liquors; that a Scheut missionary, charged with killing a chief and acquitted for irresponsibility, was allowed afterwards to return to the mission; that the Jesuits were kidnapping and retaining native children and also chaining and flogging the natives; that many of the territorial Governors were violating the laws about elephant hunting; that many of the natives were performing compulsory labor; and that the high administrative authorities of the Congo do not consider that a strict enforcement of the laws should be observed.

The Minister of the Colonies, Renkin, against whom these charges were directed, replied that the sale of alcohol had been forbidden, that the missionary who had killed the chief was duly acquitted as not responsible, and that, though sent back to the Congo after the recovery of his mind, was confined to interior work; that the punishment of natives was not done by priests, but by catechists, and, finally, that the whole set of charges was made up for electioneering purposes; whereupon Van der Velde made the amazing declaration that he had not made any charges, but had simply put some questions. The accusations about maladministration, forced labor, and the execution of prisoners were likewise refuted. Van der Velde again said, "but I don't accuse you," whereupon the Minister properly protested against such a method of procedure. At the end of the discussion Renkin received a long ovation from the Right.

Italy.—The cost of the war is estimated to be two million lire a day, but it is insisted that Italy has enough money to finance the expedition for a year. On December 14 there was a report through Turkish channels of a defeat of the Italians at Bengazi. Six hundred were said to be killed and many wounded. On the following day the Italians made an advance of about eight miles along the coast and took possession of the oasis of Tadjura, in which were eight small villages. They found the bodies of many Italian soldiers horribly mutilated. The Turks are gathering around Bengazi, Homs, Derna and Tobruk, and the Italians are reinforcing Bengazi and Derna. Their progress inland will meet with serious difficulties.—An attack was made by the Turks on the advanced Italian lines at Bengazi on December 11, but without success. Bengazi was occupied by the Italians on October 19 after a bombardment for three hours by thirteen Italian warships. The Turks have repeatedly endeavored to retake the place but have always been

repulsed. A number of Italian ships are in the Red Sea, occasionally bombarding villages and forts. An American liner from New York, the *Martha Washington*, and a British steamer, the *Baron Polworth*, have been fired upon by Italian warships, but by mistake.

Germany.—The trial of five spies before the Imperial Court has afforded startling evidence of a system of espionage conducted in the service of the British information bureau. The confessions of an English ship broker revealed the fact that German ship yards, machine shops and coast defences had been under constant observation by an organized agency. The plans of the war ships under construction, the data regarding the German submarines, and even the service to be rendered in case of war by the steamers of the Hamburg-American line, and the North German Lloyd, and other important navy secrets were divulged to the English bureau. The five spies received sentences of from two to twelve years of severe penal servitude.—The rubber goods manufacturers of Germany have given publicity in the *Frankfurter Zeitung* to a statement that a boycott has been instigated by Italian physicians against German medical supplies, whose high quality is everywhere acknowledged. The boycott is beginning to extend itself likewise to other articles of commerce. The reason assigned by the Italians, according to this statement, is the want of sympathy on the part of the German press and public towards the Italian campaign and the methods employed in it. The criticism which has at times appeared in German papers is especially resented in Italy.—The Reichstag has been formally dissolved and the elections for the new parliament will take place on January 12.—The strike of fifty thousand women garment makers and three thousand tailors in Berlin, which began November 23, has now been discontinued as a lost cause. The labor leaders urged the workers to return to their industries and wait for a more favorable opportunity to renew their demands.—The introduction of obligatory military service for women was advocated by Professor Witzel, at Düsseldorf, before the Patriotic Women's League. The suggestion met with enthusiastic reception from the women suffragists. They believe that by such a measure woman suffrage would be assured in Germany.

Austria.—The Minister of Finance, v. Zaleski, has given a very depressing account in the Chamber of Deputies regarding the depleted condition of the state treasury. He demanded that provision should be made for a larger revenue. The Italians and their sympathizers, however, immediately obstructed all further action. Their object is to force a measure permitting the establishment of an Italian law faculty in some German city, a project which has been strongly opposed by the German Nationalverband in view of the present attitude of Italy towards Austria.

Spain.—The unspeakable Nakens, who is notorious for his warfare against all religion and government, recently published some highly offensive anticlerical cartoons in his newspaper. For this he was haled before the Madrid police court and fined. He appealed and carried the matter to the supreme court, which confirmed the sentence, declared that he had no grounds for an appeal from the first decision, and sentenced him to pay all the costs.—Emigration agents are so active in the province of Galicia and are so heedless of the law governing their calling that a formal protest has been laid before the President of the Council.—“The Women's League of Catholic Action,” of Barcelona, has begun the publication of a monthly magazine for the furtherance of their work.—In the same city a “Young Strangers' Club” has been opened for the express purpose of forming a place of meeting and rational amusement for the youths who are serving their time in the army.—Monsignor Lauri, who took the biretta to Cardinal Cos y Macho, Archbishop of Valladolid, gave out in an interview that at the approaching Consistory, when the Cardinal will go to Rome to receive the red hat, it is likely that there will be another creation of Cardinals, including two or three from Latin America.

Persia.—Mr. Shuster, the American Treasurer General, still holds his place. A more ultimate “ultimatum” from Russia extended the time for the Persian Parliament to deliberate, and the 4,000 Cossacks that had been dispatched from Teheran, halted at Kasbin, four days' march from the capital. The Cabinet was ready to sacrifice Mr. Shuster but the Parliament refused to dismiss him. Lord Grey, the head of the British Foreign Office has supported Russia in its demands, and insists that Persia should employ no foreigners as ministers without leave from her two “guardians.” The Moslem clergy are rallying to the support of Shuster, and he is determined to keep his post till the Russian troops force him to resign.

China.—Dr. Sun Yat Sen, the foreign emissary and financial agent of the Revolution, who had been in America and Europe collecting money and awakening interest, has returned to China. Delegates from ten disaffected provinces are reported to have met and framed a constitution similar to ours. Nanking is to be the capital of the new republic and Dr. Sun its George Washington. The call of the “Six Companies” for a loan of \$2,000,000 to finance the experiment has met with a prompt response from patriotic Chinese in this country and Canada, while Dr. Wu Ting Fang, the rebel leader, has been trying to persuade Great Britain and the United States to lend the Manchu dynasty no money. Yuan Shi Kai, the prime minister, continues to pause, though an imperial decree has been issued permitting the removal of the cue, the badge of servitude, imposed on the Chinese by their conquerors three hundred years ago.

QUESTIONS OF THE DAY

The Poet of Christmastide

"The Christian Virgil" is the classic appellation of Sedulius. In 494, within half a century of his death, Pope St. Gelasius, with Saints Augustine and Ambrose before his mind, singled out "the admirable Sedulius" as the chief of Christian poets. Fortunatus, author of "Vexilla Regis" and "Pange Lingua"; Bede, Alcuin, and a host of his eulogists down to our own day, had chiefly in mind the "Carmen Paschale," which remained for eight centuries the greatest of Christian epics, and is still supreme among the heroic poems of which Christ, the Saviour of men, is always the central theme. Of the five books that sing in some 2,000 heroic lines the incidents of man's Redemption, the second, which pictures the glories of the new-born Child and His Virgin Mother, has the distinction of having some of its verses incorporated, with other lines of Sedulius on the same theme, in the sacred liturgy of the Church. For fifteen centuries his poems have been enshrined in the Divine Office during the octaves of Christmas and Epiphany, and one of these, his famous apostrophe to Our Lady, enjoys the unparalleled honor of forming an integral portion of the Ritual of the Mass. It is for this reason we regard Sedulius as the consecrated poet of Christmas.

His rapturous outburst on the birth of the Saviour is classic in diction and tenderly loving in sentiment. We give the thought, but in this as in other versions we do not pretend to render the blended power and sweetness with which the poet images in pregnant Latin the might and the melting mercy of the Saviour:

Bright the new light on the earth and the sheen in the
sky and the glory
When from the pure womb of Mary Christ issued forth
in new splendor
Fair beyond children of men like a spouse from his
bridals rejoicing.
Radiant His form, but more winsome the grace from His
lips ever flowing.
Facile His love condescending! To shatter the yoke that
fast bound us
Servile to sin's domination, the Lord took our servitude
on Him:
Who from the dawning of time was the Master of birth
and of being
Hides in the swathings of childhood; and He, Whom nor
deeps of the ocean
Nor the wide orb of the earth nor the high halls of
heaven can compass,
Chains down His might to the frame of a Child, and Om-
nipotence sleeps in a manger!

Having sung the praises of the Child, the poet forgets not the mother. Indeed he forgets her nowhere, and St. Alphonsus' "Glories of Mary" contain no warmer outpourings of the heart than Sedulius wrote of her and to her in the first half of the fifth century. His "Salva Sancta Parens," following immediately the lines trans-

lated above, far transcend Wordsworth's lines on Our Lady, and competent critics have pronounced it not inferior to Dante's. The vocal music of the words and the waves of soft yet stately cadences that run through the lines, ascending and descending in many chords and meanings, can be valued only in the original. We translate the lines from which the Church has taken the Introit of the Mass of Our Lady:

Hail! Holy Mother of the new-born King
Whose empire runs for aye, encompassing
The orbs of earth and sky, and binding all
The circlings of eternity in thrall.
Hail, thou of women blest, whose wondrous womb
Held mother's joys and virgin's flowering bloom!
Thy like ne'er was nor will be. Thou alone
Hast filled the pleasure of thy God, thy Son.

The Church has conferred unusual distinction on this apostrophe, some of its lines forming also the Antiphon of the Christmas Lauds. To a hymn of Sedulius she has given still further honor, using one portion of it in the Lauds of Christmas and of the Vigil of Epiphany, while another forms Epiphany's Vesper Hymn. It consists of twenty-three abecedarian stanzas in iambic tetrameters, but embodies many verse forms unknown to Horace. Gaelic assonance, alliteration and end rhymes abound, linking verse to verse and emphasis to emphasis in a cunning chain of melody. Wedding to Roman measures the intricate metrical system of ancient Ireland, the poet would seem to have concentrated the dual resources of his art on the weaving of a wreath for Mary's Child. This should suffice, were extrinsic evidence wanting, to fix the nationality of Sedulius Scotus. Pope Urban VIII's revisers, unaware of the interwoven system, changed the line "*Partoque lacte pastus est*" to "*Et lacte modico*," etc., thus destroying the alliterative assonance of the Gael. The following are the verses of the Christmas Lauds commencing,

"A SOLIS ORTUS CARDINE."

From where the sun-gates ope to morn
Unto the broad earth's farthest rim
Let us to Christ, our Chieftain, hymn,
Our King of Mary Virgin born.

The Author blest of things create
Assumed the body of a slave
From death to save the lives He gave
And flesh by Flesh emancipate.

The stainless breast of maiden chaste
Hath new celestial favors wooed,
And secrets sealed to virginhood
A virgin's hallowed womb have graced.

Her God from Heaven's high throne she won
To make her heart's pure home His shrine;
And lo, a maid, by gift divine,
Immaculate conceived a Son!

And He is born of Mother-maid,
Whom Gabriel had prophesied,
Whom John exulting had descried
Within the virgin cloister laid.

He brooked the lowly crib and grot,
And shrank not from the bed of straw;
A little milk fed Him whose law
Ensures that birdlings hunger not.

The angels to the Child-God sing
And Heaven's exultant choirs resound:
A Shepherd have the shepherds found,
Creator of all things and King.

After events gave significance to the strange coincidence that while Patrick, a stranger, was preaching Christ in Ireland, Sedulius, an exile from Ireland, was hymning Him abroad. Having besought toward the end of the "Carmen Paschale" that his name be written "last on the list of the freemen of God," he adds, in what some may discern Irish fashion:

Great things I ask, but great art wont to give
Thou Whom the faint in hope alone aggrieve.

Hosts of his countrymen were soon to follow him, and, with a like boldness and humility of faith, to exemplify in their lives and engrave deep on the heart of the continent the love of Christ that inspired the epilogue of his Paschal Song:

O Christ! I pray Thee, grave within my heart
Thy Truths Eternal which my verses chart,
That seeking aye Thy will, Thou aiding me,
I may find Heaven's joys, my Chief, with Thee!

M. KENNY, S.J.

Cambridge University and the "Encyclopædia Britannica"

The Senate of the University of Cambridge met last week to appoint a number of its members to serve on the Committee, or to use the accepted title, "the Syndicate," of the University Press. The Syndicate is responsible for the direction of all the publishing and printing work done under the auspices of the University.

Seven members of the Senate have taken the strong course of publicly appealing to their colleagues not to elect as a member of the Syndicate for the coming year "anyone who has shared the responsibility of the Syndicate in undertaking the publication of the 'Encyclopædia Britannica.'" Archdeacon Cunningham, of Trinity, invites other members of the Senate to join in this protest. He and his colleagues, who have taken this action, point out that the reelection of any of those who have been associated with the issuing of the new edition of the "Encyclopædia" from the University Press "might be regarded as the formal acceptance by the Senate of a policy which we believe is very generally condemned by members of the University and against which we desire to protest."

This development will come as a surprise to the public, which has certainly been led to believe that the new edition of the "Encyclopædia" represented a work on which a world famous University was proud to have set its seal. This idea has been a great factor in securing

subscriptions to the work. But Archdeacon Cunningham and his six fellow-members of the Senate are anxious to repudiate any responsibility for the work as belonging to the University, and complain that no clear statement has been issued of the basis on which the Syndicate agreed to its being issued from their Press. To quote the words of the protest:

"No information has been given as to the rights which the University has acquired and the obligations which the University has incurred, but the publication of this work, although it has been undertaken by the Syndicate on their own authority, has not been treated as a transaction in the ordinary course of their business. It has been represented as the direct act of the University in its corporate capacity. Statements have been put forward that the University has undertaken the publication as part of a definite educational policy, and the prefatory note prefixed to the first volume, and dated from Cambridge, suggests to anyone, who is not acquainted with the facts, that the University is responsible for the preparation and production of the work. We believe that the reputation of the University has been injured by the representations which have been made, that this reputation has suffered and is suffering by the methods taken to advertise the work, and on these grounds we enter our protest."

This is strong language. The members of the Senate responsible for the arrangement will hardly be able to avoid telling in their own defence the story of the transaction with the promoters of the "Encyclopædia," about which there is so far a strange obscurity.

To understand something of what has happened one must go back a few years. The first edition of the "Encyclopædia Britannica" was issued at Edinburgh, in three volumes, more than a century ago. It grew in bulk and scope in successive editions, and was entirely recast and rewritten in the Ninth Edition, edited for Messrs. Black, of Edinburgh, by Professors T. S. Baynes and W. Robertson Smith, of which the first volume was issued in 1875, and the twenty-fourth and last in 1888. An index volume was added in the following year.

It had a large sale among subscribers, but the inevitable result of the publication having been spread over thirteen years was that by the time it was completed much of the matter in the earlier volumes was out of date, and this militated against the further sale of the book. Messrs. Black had a large stock of remainders on hand, besides a set of stereo plates. They were approached by a speculative American group, of which the centre was a Mr. Hooper. He entered into an arrangement for taking over this dead stock and the stereos, and began a splendidly organized advertising campaign for the sale of the work on the instalment plan in the United States. The "Encyclopædia" was boomed with advertisements and circulars and "follows up," that made men feel they could not live happily without the twenty-four volumes and the big index. The sale went even beyond the expectations of the promoters. They had to use their stereos to reprint.

Having exhausted the field of buyers in America they planned a similar campaign in England. By a new stroke of genius Mr. Hooper associated the London *Times* with his enterprise. The work was so well pushed that subscriptions rolled in, despite the protests of critics, who pointed out that much of the book was out of date, that—for instance—the article on Africa spoke of Livingstone being last heard of somewhere beyond Tanganyika, and the map of Africa showed a blank where Johannesburg had arisen since it was printed, while the article on Electricity spoke of electric lighting being still in the pioneer stage. The *Times* met these criticisms by promising a series of supplementary volumes. These were issued, about a dozen of them, as the "Tenth Edition," with an atlas and a general index. For these a new subscription list was opened, and naturally most of those who had subscribed to the old volumes put their names down for them. Otherwise they would have been left with an out-of-date work of reference encumbering their shelves.

At last the field of possible buyers had been covered. The Hooper group had done exceedingly well from a business point of view. But they dreamed of new worlds to conquer. Suddenly paragraphs in the newspapers announced that a completely new edition of the famous "Encyclopædia" was in preparation, a work that would sum up the science and scholarship of the twentieth century. The *Times* had been used to restart the sale of the old Ninth Edition. But there was a still better sponsor found for the Eleventh. It was announced that it would be printed at the University Press, at Cambridge, and issued from the publishing office of Cambridge University in London. The average member of the public naturally concluded that the new edition was hall-marked with the official approval of the University—that it was in fact its work.

What really had happened appears to have been that the promoters of the "Encyclopædia" had simply persuaded the directors of the Press at Cambridge to do the printing and their business staff in London to handle the issue to the subscribers and booksellers. The "Encyclopædia" is certainly not the property of the University. It is, I believe, the property of a registered joint stock company representing the old Hooper group, that so successfully engineered the sale of the old Ninth Edition and its supplement. They have used precisely the same methods to "boom" the sale, and they boast that it has been enormous. The clever way in which the impression has been created that the publication is part of a great educational movement prompted by the University of Cambridge has helped to produce this result, but it is now clear that a considerable party in the University Senate resents this association of their time-honored institution with this advertising boom, and is not flattered by the much-vaunted "Encyclopædia" being represented as the essence of Cambridge scholarship.

A. HILLIARD ATTERIDGE.

The Ketteler Centenary

Wilhelm Emmanuel von Ketteler, the illustrious Bishop of Mainz, the pioneer of the Catholic social movement, was born at Münster on Christmas Day, 1811. Emmanuel the grateful parents called him, in honor of the Word made flesh. Little did they know how precious was to be that Christmas gift of theirs, not merely for themselves, but for the German people, and indeed for the whole Catholic world. The light of the star of Bethlehem which shone upon the cradle of that little one was never to fade from his life. His love for the poor and afflicted was a spark enkindled in his heart by the Christ-Child. He, too, was to be a high priest of Christ's people, and the first words he addressed to his flock were a public "vow of poverty": the avoidance of all superfluity in his belongings, and the consecration to charity of himself and of all that he could spare from his episcopal income. This pledge he solemnly kept, and when he died his death was like that fore-shadowed at the crib. There was nothing that he could leave to the world except his blessing and the result of his labors.

Of magnificent and commanding presence, with clear-cut features and kindly yet penetrating glance, Bishop Ketteler exercised an irresistible power wherever he appeared. His voice could sway the largest audiences, and his written word was eloquently expressive of his great personality. Of the many "claims of reverence" that met in him we can here consider only one: his position as the founder and the leader of the Catholic social movement.

His first utterance turned the eyes of all Germany upon him. It was in the memorable year 1848, when as pastor of Hopsten and representative of the Frankfurt Parliament he was called upon to speak at the grave of two deputies who had been brutally slain by a furious mob: "Who," he asked, "are the murderers of our friends? Not altogether the frenzied men who have so mercilessly killed and mangled their victims, but rather they who have plucked the Faith from the hearts of the people." He pointed to the appalling contrasts of poverty and greed, of misery and voluptuousness in the life about him, and to those false leaders who already had begun to set the poor against the rich, and who instead of striving to heal the wounds of society were only engaged in tearing them open more widely. There was in his voice neither terror nor despair, but only a strong, unconquerable hope in Christ and in His Church, the one salvation of mankind.

That same year he delivered his six famous sermons on the "Social Questions of the Day" in the Cathedral of Mainz. He showed the supreme importance of the social problem, which neither politics nor change of government could ever solve. In clear, masterly phrase, he demonstrated how incompatible with the safe, orderly and peaceful management of industry is the false Communism, whose heir is the Socialism of to-day. He con-

trasted with it the true Christian Communism, by which the rich are taught the salutary lesson that to God alone, and not to them, belongs the absolute possession of the goods which are entrusted to them. They were the stewards of the Lord charged with serious duties towards the laborer and the poor.

Unlike the false leaders, whose popularity depends upon flattering the vanity and pandering to the passions of the multitude, in strong but gentle language he reproved the faults of the poor themselves. The expression "Property is theft" he denounced as a monstrous lie but admitted that it contained a terrible truth. "We must labor entirely to destroy the truth in it," he said, "that it may once more become totally a lie." The purpose of God in permitting inequality of earthly goods was that charity and all the virtues of the social life might be practiced.

It was in the year 1848, a few weeks before the French revolution, that Marx flung upon the labor world the Communist manifesto, that contains in principle all subsequent Socialist developments. The contrast between the founders of the two opposing social movements, the Socialistic and the Catholic, presents a picture of absorbing interest.

Both were working simultaneously, independently, and from different points of view, at the solution of the same problem. Both were born leaders of most remarkable gifts, of originality in thought, of boundless capacity for work, of fiery temperament, of utter fearlessness in the enunciation of their principles. Each was supreme in his field. "Marx stood higher, saw farther, took a wider, clearer, quicker survey than all of us," said Engels, his co-laborer; "Marx was a genius, we others were, at best, men of talent." Ketteler, on the other hand, was no less unquestionably the greatest prelate in the social sphere. Marx, inspired with the hatred of the lost archangel, casting off all religion and belief in God, fulminated his thunders against the entire state of existing Society. Confusing abuses with inherent evils, he strove, under cover of materialistic evolution, to set class against class in a deadly conflict, lifting up the battle cry which was to arouse every latent passion of envy, greed and hatred in the hearts of his followers. "Expropriate the expropriators!" was his summons to the people. Ketteler, on the contrary, urged on by the Spirit of God, came to bring peace and blessing to the world. With all the power of his high office, his majestic presence and his stirring eloquence he fearlessly set his face against the oppression of the poor, the injustice of the law, the godlessness of the schools, and the usurpation of the authority of the Church by the State. To these last two causes he rightly attributed in largest measure the abject poverty of the masses. He came to minister spiritually and temporally to the wants of the poor and to reorganize the working classes. That many of the conditions he describes no longer exist is due to his initiative, and the future development both of industry and of organization, which

he clearly foretold, has introduced mighty changes in the social problem.

According to Marxian philosophy, the root of all the world's evil, of vice as well as of poverty, is purely economic, and therefore a state of prosperity and universal virtue can be effected only by economic causes. This is the essential doctrine of the Marxian theory; for if men remain such as they are the Socialistic commonwealth must clearly be impossible. The Socialists themselves confess it. Ketteler's mind saw further. He too recognized the economic causes and pointed them out; but beneath them all, in the soil untouched by Marx or Engels, he found the real root of all disorder, original sin.

"How is it possible," he asked, "that on the one hand we see rich men, in the face of the most elementary laws of nature and without a qualm of conscience, wasting their substance riotously, while the poor are starving and the children degenerate? How is it possible for us to relish superfluities whilst our brothers are in want of the barest necessities of life? How is it possible that our hearts do not break in the midst of revelry and song when we think of the sick poor who in the heat of the fever are stretching out their hands for refreshment and no one is by to give it to them?" Then after describing the saddest of all sights, the little children growing up in vice and sin, he continues: "And on the other hand, how is it possible that the poor and their godless seducers, contrary to all natural right and all common sense, embrace the absurd theory of false Communism, and look to it for salvation, though it is so evident that it would drag all humanity down to its ruin?" The answer, he says is to be found in the doctrine of original sin, without which man must remain a mystery to himself. Christ and His Church alone can afford the remedy.

When Ketteler was raised to the dignity of Bishop of Mainz, a new sphere of usefulness was thrown open to him. He soon showed that he was not, like Marx, a mere theorist; nor, like Lassalle, a utopian agitator. He was practical even to the least detail. He understood that the first conditions for social regeneration were the religious life, the Catholic school and the Catholic press. After a bitter fight against the surviving Josephism and kindred state oppression he succeeded in founding within his diocese a truly Catholic seminary. He allowed himself no rest until he had introduced all the religious orders necessary for the countless charitable and educational works projected by him. He organized Christian labor associations of the most varied kinds and spread those already in existence, and towards the end of his life was actively engaged in planning the foundation of a society for the erection of workingmen's homes. He even desired to test the advantages of voluntary cooperative labor; but although he communicated with Lassalle upon this subject his work was not to be based upon Lassallian principles. A voluntary Christian Communism was an ideal which he always dearly cherished.

Perhaps most remarkable was the wisdom shown in

his proposed legislative enactments. We quote from the draft of a political program drawn up by him in which he makes the following demands on the Government:

- "1. Reorganization of the craft and labor classes.
- "2. Legal protection for working children and women against capitalistic greed.
- "3. Labor protection by laws to restrict the hours of labor and establish the Sunday rest.
- "4. Legal protection to provide for the health and morality of laborers in their places of work.
- "5. Appointment of inspectors to supervise these protective laws enacted in favor of labor."

Each of these regulations, down to definite practical details elsewhere indicated by him, has actually been adopted by the Government, and if Germany to-day stands foremost among the nations of Europe for her intelligent labor legislation it is largely due to the wisdom and enterprise of Bishop Ketteler. He himself was a member of the Centre Party until, owing to existing circumstances, he deemed it more consonant with his episcopal dignity to withdraw from the conflicts of parliamentary debates. Yet what is most admirable and what most endears him to our hearts is the fact that amid all these great undertakings he could always find time for his ceaseless visits to the poor and the afflicted. His means, his time and all his strength he looked upon, in the spirit of a divine and apostolic Communism, as belonging to them.

"He was my great precursor in the social field," the "Pope of the workingmen," Leo XIII, could truly say of him upon whose grave the Catholic laborers of Germany in tender affection placed their wreath this year, with the inscription: "The Bishop of the Workingmen."

JOSEPH HUSSLEIN, S.J.

The Deaf and Dumb

After reading the editorial on the "Britannica and the Deaf Mutes" in AMERICA of November 18, and Father McCarthy's letter on "Perverting St. Augustine" in the same number, I was sorely puzzled. Father McCarthy had spent "a reasonable" time over "the eleven ponderous tomes of the saint" and found but one reference to the deaf and dumb, which indeed, far from regarding them as desperately deficient, refers to their method of communication with praise. The Rev. Arnold Paine, M.A., of Oxford, after a month of search and inquiry, was unable to find the offensive quotation; he frankly admitted that he had copied it from a previous edition of the "Britannica." Now, what puzzled me was this: where did the author of the article in the ninth edition find the quotation? He or the person from whom he got it could not, surely, have invented it. The great doctor must have made some statement or other similar to the one attributed to him, otherwise it could not have occurred to anyone to quote him in support of it.

I took down the index volume to Canon Caillau's edi-

tion of St. Augustine's works and found, as Father McCarthy had found, but one reference to the deaf and dumb—*Liber de Quantitate Animæ*, chap. 18. St. Augustine asks Evodius: "Didn't you see the handsome and polished young man at Milan who is dumb, and so deaf that he cannot understand others except by the movement of the body, and makes himself understood in no other way?"

I next turned to Herder's "Kirchenlexikon." In the article entitled "Taubstummunterricht" (Instruction of Deaf Mutes) Habingsreither tells us that in ancient times little or no attention was given to deaf mutes. "Aristotle," he says, "regards hearing as the sense through which education is received; hence he is of opinion that those born blind can be more easily educated than those born deaf and dumb (*De Sensu et Sensibili*, I, 9). Consequently he does not look on the education of deaf mutes as something impossible. St. Augustine follows the same opinion. Interpreting the text *Rom. X, 17* he says (*Contra Julian*, III, chap. 4): 'This defect (of being born blind) impedes faith,' for one born deaf cannot acquire knowledge for himself."

I looked up the reference to Aristotle's *peri aistheseos kai aistheton* and found that, although some liberties had been taken with the original, it was in the main correct. Aristotle does not say that "hearing is the sense through which education is received," but that "in an accidental manner hearing is of the greatest importance for the exercise of the intellect."

Having fared well thus far, I proceeded to verify the quotation from St. Augustine. His *Contra Julianum Pelagianum*, Lib. III, c. 4 does not contain even the shadow of a reference to deaf mutes or to St. Paul's "faith cometh by hearing." Thinking that perhaps the *Opus Imperfectum contra Julianum* was meant, I searched for the reference there, but with equal ill success. (Herder's "Konversationslexikon" gives the same false reference as the "Kirchenlexikon.") So I set to work to read the whole of the third book of the *Contra Julianum Pelagianum*. My patience was soon rewarded. Chapter X contained the "incriminating" passage. Julian had maintained that men were endowed with the dower of innocence at their birth. "We agree with you," Augustine answers, "as far as personal sins are concerned: but since you (and the Pelagians) deny that they are subject to original sin, tell me whose fault is it that such great innocence is sometimes born blind, sometimes deaf? The latter defect *hinders* even faith itself, according to the testimony of the Apostle, who says: 'Faith then cometh by hearing.'" (*Quod vitium etiam ipsam impedit fidem, Apostolo testante qui dicit: Igitur fides ex auditu.*)

What does St. Augustine say in this passage, in which he is supposed to have "erred so amazingly"? Merely this: Corporal defects and infirmities are consequences of Original Sin. One of the greatest of these defects is deafness, because it is an impediment to the faith. The

saint does not say that deafness makes the reception of faith impossible. As every student of Latin knows, *imbedire* is the opposite of *expedire* and literally means "to entangle one's feet in a snare." On the use of this word the famous German philologist, Dr. Hermann Menge, says: "*Impedire* signifies to make more difficult, to prevent a thing from going forward; to place an obstacle in the way: *impedire aliquem in jure suo, alicuius protectionem, opus, studia.*" (Lat. Synonymik No. 75.)

It need hardly be mentioned that neither St. Paul nor St. Augustine speaks of faith in infants, but of faith in adults, viz., assent to the truths of revelation, which are ordinarily proposed to us by word of mouth. Words are merely symbols of ideas, but by no means the only symbols. Hence St. Paul does not say that faith comes by hearing only. St. Augustine knew right well that deaf mutes were not inaccessible to instruction, for he positively says in the passage quoted above from the treatise *De Quantitate Animæ* that the young man whom he had seen in Milan could understand others and make himself understood by means of signs.

To sum up:

1) St. Augustine did not declare "that the deaf could have no faith," since "faith comes by hearing only." He says that deafness from birth puts an obstacle in the way of faith—an assertion which no one in his senses will contest.

2) He does not make his statement as an interpretation of Rom. X, 17, as the "Kirchenlexicon" would have us believe. He merely quotes a well-known text of St. Paul in support of his contention that to be born deaf is a great defect, and an impediment to the reception of the Faith.

3) He had seen a young man at Milan "*honestissimi corporis et elegantissimæ urbanitatis*" who, though deaf and dumb, could communicate with others by signs. Hence it is absurd to say that he "doomed all those born deaf to a life of darkness and ignorance."

4) St. Augustine does not quote St. Paul as saying that "faith comes by hearing alone"; he was no interpolator of texts, and he probably took his texts at first hand, not from "foolish comments of subsequent writers."

5) Aristotle did not think that "the deaf could not acquire knowledge." He says that "the blind are more intelligent than the deaf and dumb."

6) Even if St. Augustine had believed that those born deaf and dumb could never come to the knowledge of God and His Revelation, and the means of salvation, this would by no means imply that he damned them to Hell. As a good Catholic he would have argued thus: These deaf mutes buried here were either baptized as children, and then, remaining children all their lives as far as moral responsibility is concerned, they went straight to Heaven when they died; or they were not baptized, and in that case they will go where all the unbaptized children go. If they were not baptized in their infancy, they could have been baptized at any time later on, and

confirmed too, and thus attained eternal salvation. If the deaf and dumb are "doomed to a life of darkness and ignorance here," it is simply impossible for them to be eternally damned hereafter. But, thank God, they can come to the knowledge and the love of the truth, and thanks to devoted priests like Father McCarthy the number of deaf mutes perfectly instructed in their holy religion is increasing from day to day.

GEORGE METLAKE.

CORRESPONDENCE

Cambridge Disowns the "Britannica"

LONDON, December 8, 1911.

I sent you last week the protest made by a group of prominent members of the University of Cambridge against the reelection to the University Press Syndicate of any of the Syndics who had been concerned in the publication of the "Encyclopædia Britannica." On Tuesday last the promoters of the protest issued the following announcement:

"In a protest which we circulated last Friday we stated that we feared that the reappointment of anyone who had shared in the responsibility of the Syndicate in connection with the publication of the 'Encyclopædia Britannica' might be regarded as the formal acceptance of a policy which we believed to be very generally condemned by members of the University, and while raising no question as to the character of the work, we invited other members of the Senate to join in this protest against the action of the Syndics.

"We write now to thank those who have done so, and to inform them that there is no need for further action, as no proposal is made for the reappointment of the Syndics who are retiring. We have learned from the letters that have reached us that there is a deep and widespread feeling in Cambridge, and outside Cambridge, with regard to the question which we raised; and the accuracy of our statements has not been called in question. Our protest has already served its purpose; it has made clear to the public that the responsibility for the publication and advertisement of the 'Encyclopædia Britannica' rests with the Syndics, and not with the University: it has prevented the possibility of any misinterpretation of the Senate's attitude, which would have been natural, if the reappointment of any Syndic had been proposed and tacitly accepted."

A public discussion has been thus avoided by the members of the Press Syndicate not asking for reelection. If they had done so there would have been a very striking revelation of the strength of University opinion behind the protest movement.

It must be noted that the objection raised is not to the contents of the "Encyclopædia," but to the action of the Press Syndics in allowing responsibility, for what it had taken no official part in producing, to be thrust on the University, and its honored name to be utilized in the organization of an advertising campaign. In this campaign there is no doubt that the impression was conveyed that the new edition of the "Encyclopædia" was an official publication of the University of Cambridge.

As a sample of the way in which this propaganda was

worked we may take the letter addressed to the London *Spectator* by the Secretary of the University Press Syndicate in September, 1910, on the eve of the publication of the work. He spoke of the coming issue of the book as an epoch-making event, pointed out that it marked a new development of university work, the modern university, through the medium of the printing press, establishing direct relations with the English-speaking world, and went on to say:

"This eleventh edition, which has been eight years in preparation, is a fresh and original survey of the world's knowledge. . . . It will therefore be offered to the public by the University of Cambridge in the hope and belief that it will be found a trustworthy guide to sound learning, and an instrument of culture of world-wide influence."

It was talk like this that made the English-speaking public not unnaturally conclude that the "Encyclopædia" was something more than the speculation of a mere publishing company—that it had been planned, organized, carried through and given to the public by a great university with its official guarantee that it represented the sum of contemporary scholarship and science. No wonder there was a rush of orders, amounting, we are told, to the total value of over a million sterling in the first six months.

But the "Encyclopædia" was really complete except for the final touches on the proof sheets when it established a first connection with Cambridge by the arrangement for printing and publishing. The eight years of editorial work were all over. All details had been settled, down to the choice of paper for printing. It is even said that a great part of the book was already in the form of stereotype plates. And it was not till July 31, 1910, that the negotiations with the University Press were concluded and the work was handed over to the Press for production. Then began the advertising boom, with the dexterous parading of the university in the forefront of it all. No wonder that there has been a growing protest in the university against such tactics. The wonder is that it did not come to a head much sooner.

A. H. A.

A Lesson from Limerick

Leo XIII declared a Catholic newspaper in a parish a continual mission for good, and it follows that an anti-Catholic or immoral newspaper is a continual mission for evil. Unfortunately the missionaries of evil are immeasurably more numerous and aggressive, and not infrequently they have the parish all to themselves. These statements are threadbare from iteration. Pulpits, lecture halls and conventions have been echoing them in a hundred forms as long as we remember, and all the while the literature of evil has been growing worse and more widespread and the Catholic press spending much of its energy in a perennial struggle for existence.

Conditions in England seem to be even worse. The National Vigilance Association of London, a non-sectarian body, has just issued a pamphlet deploring the myriad "publication of unwholesome garbage, the daily and weekly collection of everything of news of a sensational, prurient and horrible nature" by papers which, "depending for their existence on fostering a vitiated taste and the creation of an appetite for the dreadful and uncleanly suggestive, find their way in hundreds of thousands of copies into English homes." Analyzing the contents of five of these "Sunday" papers, it finds

the average: 12 columns, divorce cases; 6½ columns, murders; 2 columns, scandals; 2 columns, matrimonial cases; 2 columns, sexual crimes and "painful cases"; and it asks: "What can be done to check this vampire press that enriches itself by the unearthing of all the foul occurrences which stain humanity, serving them spiced and embellished for their misguided readers?"

New legislation was suggested, but the president of the Association, Lord Aberdeen, the Irish Viceroy, hastened to tell them of a better remedy he had found in Ireland. The people of Limerick had "rallied for the protection of their homes against the importation of objectionable papers from the other side of the channel" and had proved "that there is no need for any community to submit tamely to the injurious incursions of an evil trade." Limerick, he declared, had stopped this trade in a week or two, and we have since learned that all Ireland is copying its methods. The manner of its doing should prove instructive.

Among the consequences of proximity to England, the corrupt British press, which Lord Aberdeen denounces, can reach Ireland on the date of publication before its people are awake. As the "Sunday" paper is not an Irish institution, the British purveyors had the field to themselves. They supplied the market liberally, and the market created the demand. Over 40,000 copies of this "vampire press" were distributed in Dublin, and in Limerick and other cities and towns in like proportion. The priests denounced them, of course, and so did the Gaelic League; agents were visited here and there, and not a few promised to discontinue the sale, but under the pressure of competition they generally relapsed. The Catholic Truth Society spread its excellent publications and the annual Conferences passed strong resolutions against pernicious literature, but still this worst form of "Anglicisation" was growing in volume and effect. Nearly all the papers and addresses at the last Truth Society Conference in Dublin warned the people against this danger, but there was not much hope of better results than such warnings had produced before.

A few days later, before all the delegates had returned to their homes, there was a surprising change. When some men were discussing measures to be taken against the Sunday paper inundation in Limerick, Father O'Connor, a young priest who had given much attention to the matter said: "The way to stop it, is to stop it." He outlined a plan of campaign, named a Vigilance Committee of Gaelic Leaguers and Catholic pressmen who had proved themselves zealous and resolute, and set them to work. Though trainloads of unclean literature were wont to be distributed every Sunday, in two weeks no objectionable paper could be bought or sold in Limerick.

The committee having visited the news agents and vendors, and received from each a pledge to receive or sell none of the papers listed as objectionable, proceeded to see to it that the promises were kept. Meanwhile the clergy, with the earnest approval of the Bishop, were working on the lever of public opinion. This was ready to their hand, for Limerick is probably the most intensely Catholic city in Ireland. The numerous churches, secular and regular, may be seen filled with men kneeling around the confessionals on a Saturday evening, but the most striking evidence of masculine Catholicity is noticeable in the fine church of the Redemptorists, known locally as "the holy fathers." They have a men's Confraternity that numbers over five thousand, who assemble every Monday night to recite the Rosary and Office of our Lady and sing to the Lord in

unison. Long before the Gaelic League was started the director of the Confraternity was a Gaelic speaker, as is the present General of the Redemptorists, and so it happened that Gaelic became the official language of the Confraternity. On a certain Sunday sermons were preached in every church against corrupt literature, and Father Gleason, C.S.S.R., addressed his Confraternity in Gaelic, urging them in the name of Padruig and Brigid and Columcille to purge Limerick of the poison that came to them in the language of the Gall.

Practical steps were taken to give permanent effect to the spirit that was aroused. The newsboys were formed into a Guild of the Confraternity, and having received Communion in a body, were each given a badge of membership. The men promised to buy from, and the local newspapers to supply, only venders who wore the badge of the guild. The boys proved loyal, with the exception of one who was temporarily lured by a British agent's promises of a suit of clothes and a gold watch, but soon repenting, he repudiated the contract and returned to the ranks of the faithful. Thirty newsdealers having signed the pledge proffered by the committee, received the shop notice: "We sell clean literature only." The British companies tried to secure Protestants and Jews as agents but without avail. Their wares could not even be unloaded. The committee, accompanied by some hundreds of sturdy men, met the Sunday morning trains and advised the agents to readdress the huge newspaper consignments to London. Their advice was followed. Some soldiers got hold of the papers sent to the barracks, but only for a moment. The papers were torn up, and it was regarded as a remarkable proof of the people's self-control that the soldiers were not molested. Limerick was made absolutely clean of newspaper garbage.

Measures were also taken to keep it so. There were distributed at the churches some 20,000 pledge-cards to this effect: "I promise and pledge (1), not to buy, receive, read, or allow in my house any books, periodicals or newspapers that spread, foster or encourage vice; (2), to support the Catholic press and have introduced into my house at least one Catholic weekly newspaper, or one Catholic magazine." A like number of leaflets were also distributed containing a list of Catholic papers and magazines, and blanks for applications and subscriptions. These leaflets when filled up were returned to the churches, which handed them over to the newsagents or newsboys, whose duty it will be to deliver the papers weekly to the subscribers. All these methods have been copied in Dublin, Wexford, Clonmel, Waterford and various other centres, and it will be well to ponder the results.

First, the importation of immoral newspapers has been stopped, at least for the present. Second, the news venders have more than recouped their losses by the sale of clean literature. The Catholic papers have become firmly established and are actually, as Pope Leo desired, "a continual mission in every parish." Catholic and truly Irish papers are given an opportunity to increase their value and content, and the Gaelic League, which is mainly an organization for the preservation and diffusion of Catholic thought, literature and traditions, has obtained a new and powerful leverage for the attainment of its ideals. Encouraged by this turn of events, they are devising a scheme for advertising suitable reading matter of a national and Catholic character, and the kindred industrial associations have published a circular urging Irish publishers to issue cheap publications of this nature in the interest of Irish trade. Third, a few

Irish dailies, which have been copying the methods of the proscribed British journals, have been given notice that if they do not quickly discard such practices, they will be similarly dealt with by the Vigilance Committees.

A lockout was recently proclaimed by British executives. It was not very effective in Ireland, but sufficiently striking to afford an estimate of its efficiency when properly applied. The Irish methods of suppression cannot be employed in the United States; but the positive methods of supporting Catholic literature are well within the power of every Catholic community. Clergy and laity, pastors, Catholic Federationists, and all who are interested in the preservation of Christian purity should take them into thoughtful and earnest consideration. To the Limerick pledge-cards and leaflets were attached the mottoes: "The most religious people in the world, if they only read bad newspapers, will at the end of thirty years become a nation of unbelievers." (*Cardinal Pie.*) "I would make any sacrifice, even to the pawning of my ring, pectoral cross and soutane, in order to support a Catholic newspaper." (*Pope Pius X.*)

MICEAL MACDIARMUID.

Paris Workmen and the Sisters of the Assumption

PARIS, December 6, 1911.

During the last fortnight the Catholic workmen of Paris have given a lesson of steady, persevering energy to their fellow Catholics. Readers of AMERICA are aware that, with the brutality that characterized its proceedings whenever religious are concerned, the Government sent adrift the Little Sisters of the Assumption at Lyons, a large body of policemen being employed to expel these devoted women from houses that are their rightful property.

These "Little Sisters," as they are affectionately called by their clients, were founded forty years ago and are an offshoot of the flourishing Congregation of the Assumption. They are literally the "general servants" of the poor. It is they who, when the mother of a family is incapacitated by illness, cook the dinner, wash and dress the children, tidy the poor dwelling; they go wherever they are asked, except to the rich, and work from morning to night with a sweetness, a cheerfulness and an efficiency that are common to them all.

Their institute has developed with extraordinary rapidity; they have houses in all the big French towns, in England, in Rome, in the United States, in South America, etc. Though vocations are plentiful, demands for new foundations are more plentiful still, and have to be regretfully put aside by the heads of this Congregation. When news reached the Paris faubourgs of the expulsion at Lyons, the workmen whose wives and children have been nursed by the Little Sisters took fright. Many of these men are converts, whom the active charity of a Sister has brought back to the practice of their long-forgotten religious duties; they are banded together in "Brotherhoods" and meet, once a month, in the Sisters' Chapel to perform certain devotions in common. On hearing that the scenes enacted at Lyons were to be repeated in Paris, they decided to defend *their own* Sisters, and it was a curious and touching sight to see with what energy and perseverance they laid their plans. The Paris workman, at his best, is singularly quick witted, receptive and generous, and these men, to whom "time is money," now forgot their own interests to throw themselves heart and soul into the struggle.

Placards were posted on the walls of the faubourgs,

petitions were circulated and were promptly covered with thousands of signatures; deputies and ministers were interviewed, and, while their campaign was being carried on, the threatened convents were assiduously watched by their humble friends.

Those who had occasion to see the workmen of Grenelle, Puteaux and Levallois during those anxious days will not easily forget the experience. The Mother House of the Little Sisters is at Grenelle; it is there that their founders are buried, that their novices are trained, and there, too, the old and infirm Sisters come back to die. The Grenelle workmen would hardly bear to lose sight of the big white house that lay under the shadow of so cruel a trial. They came at five in the morning to see if all was quiet, and again after their day's work was over to offer their services to the nuns and to organize proceedings for the morrow. "If they turn you out, *ma socur*, all our homes are open to receive you," they said, and the poorest among them would have been proud to receive the fugitives had things come to the worst.

To the prompt and energetic action of the working classes was added a general protest in the French papers. With the exception of one or two rabid, low-class papers, the press was unanimous in blaming the Government's action at Lyons as unwise and needlessly brutal. Pierre Loti, the well-known Academician, an avowed unbeliever, several leading Protestants, and even the chief Jewish Rabbi in Paris, joined their protestations to those of the Catholics. Placing themselves on the standpoint of humanity and of individual liberty, they boldly attacked the cowardly campaign carried on against women whose only offense is that they are religious; women who minister to the wants of the poor regardless of their creed—indeed, if the Little Sisters have a preference it is for those to whose physical miseries are added the unhappiness and rebellion born of unbelief. It is to these that they most willingly tender their loving service, and if, as generally happens, the Socialistic or free-thinking workmen became their friends, the change is the result of their sweet charity, never of their preaching.

There can be no doubt that if the Little Sisters of the Assumption escape destruction in Paris, it will be owing to the joint action of the French press and of the Catholic workmen. But the campaign will also be of use to the latter; they will have realized what a group of active, tenacious, united and fearless Catholics may accomplish in the defence of justice and religion, and their attitude in the future will be all the stronger because of this realization.

ANGLO-FRENCH CATHOLIC.

The Portuguese Upheaval

Among the champions of the Catholic cause in South America, the last place is surely not to be assigned to *El Pueblo* of Buenos Aires, from whose columns we take the following serious reflections on Portuguese affairs. We give it for what it is worth:

"If after the first intoxication the men of the Portuguese republic had been able to free themselves from the fumes of anti-clericalism and the choice viands of Freemasonry, the new régime would have had nothing to fear from outside enemies and would have had only friends in Portugal. Much has been said about the Portuguese uprising, but little has been said about its true causes, for those mentioned, such as the debts of King Carlos and the effects of the republican propaganda, were super-

ficial episodes which would signify nothing in a country where there were not deepseated causes of unrest and discontent. What ruined the dynasty of the Braganças and what makes its restoration impossible was the way in which the property of the State was squandered. It is hard to form a notion of what the monarchist parties which took turns in office were capable of perpetrating. Being a poor and not very productive country, yet prodigal in spending, Portugal could not sate its politicians without recourse to foreign countries. Now, when the resources of a country are squandered, and it becomes poor while fattening foreign companies, discontent must come, and after discontent, disgust.

"When visiting that country a few years ago, I perceived a silent hostility not against the ministry but against the king. There was no particular sympathy for a republic, but there was great antipathy towards the reigning house. The secret societies knew how to profit by the circumstances and especially they knew how to control the king, for they took advantage of his financial straits to make him a virtual prisoner and to lead him to perdition. Whoever does not know Portugal, a country which is very little known even in Europe, may believe in the restoration of the monarchy by the Catholic party and may also believe the stories spread by the present government about an attempted restoration by the Catholics. The new government is bound to justify in some way its wholesale confiscation of Church property, which, we may say in parenthesis, has already, in great part, disappeared in the shape of rewards to revolutionists and of sacrifice sales, and therefore it harps upon the clerical peril as if there were such a thing. For my part, I believe that Portugal has seen the end of the monarchy, at least of the house of Bragança, not so much on account of young Manoel as on account of the tendencies of his house.

"The most striking phenomenon of the Portuguese revolution was the adhesion of a great part of the clergy to the republic. During the first months that fact caused great astonishment in Europe and prompted many a newspaper man, who did not understand the case, to pronounce it a blow at the Vatican. On the contrary, if the republic had not hurled itself into the anti-clerical pit, it would have found its strongest support among the Catholics.

"During the last years of Dom Carlos the two parties, Moderates and Progressists, both of which made a disgraceful use of power, found themselves face to face with an angered people. It was then that, to save themselves, they could think of nothing better than anti-clerical laws, timid at first and then barefaced. But these laws always had two characteristics, one of which was a seeming curb on clericalism and the other, which never failed, was some solid advantage for the cabinet. Few of the true Catholics were with the monarchy, for, such was the powerlessness of the Braganças, they had been cast into the maws of the sects for the sake of saving the dynasty. If Franco could have continued long enough in power to proceed against ex-ministers for crimes committed in office, he might have saved the day; but it was too late.

"Such being the state of affairs, those who wish the restoration of the monarchy are not the people in general; they are those who found in the monarchy the furtherance of their personal interests, those who shine less to-day than yesterday. This is a great lesson taught by history, and it ought not to be lost upon the remaining Latin kingdoms."

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, DECEMBER 23, 1911.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1911, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, H. J. SWIFT;
Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

A Little Child Shall Lead Them

The majestic words with which the Roman Martyrology announces the birth of the Man-God are like a solemn roll-call in the courts of heaven! Patriarch and Prophet and King are summoned to the cradle of the Expected of nations and the Desired of the everlasting hills. Ages and centuries hover for a moment over the lowly crib of the new-born Babe. Time itself stops in its flight by the lonely cave on Bethlehem's slopes, and bows before the Eternal, now clothed in the frail vesture of our mortality. What child of the Cæsars was ever welcomed into the world with such lordly phrase, with such imperial heraldings! The Child of prophecy comes. The heavens open and rain down the Just. The mysterious cycle of years is complete. A Virgin conceives and brings forth a Son. A Cæsar? In the halls of Augustus? In the palaces of kings? In power? In glory? Not there. Where, then, shall we find Him?

Look and see. Go to Bethlehem. There He lies, the Promised One, the hope of Israel and of the world. A bleak hillside! A rocky cave! A stable! A village Maid! A poor carpenter! A helpless Babe! There is our King! There is our God! Let us not marvel too much! Let not our faith be staggered at the awful sight! Let us not falter in our adoration and our love! We adore that Child, for He is the Son of God. He is the Ancient of days. He is the Beginning and the End, the Alpha and the Omega. Born in time, He is before time was. A Virgin's Son, made of a woman, He it is "by whom all things were made." His infant frame is fashioned of the clay of which Adam was moulded, but He is the Creator and Lord of all! Voiceless and dumb, save for the feeble wail of suffering; helpless infancy, He is the Wisdom of God, the inspiration of Prophet and holy Seer. His infant cry will thrill the heart of humanity. His voice will silence the demons

and the lying oracles of the pagan world, and reecho down the aisles of time, with majestic harmonies and the tidings of an undying hope and a deathless love. He is the Word of God.

He comes into the world like a poor man's son, helpless, unheeded, unknown. But for four thousand years Earth has longed for Him. From the mountain-tops of vision, sun-lit with the radiance of another world, the Prophets have strained their unwearied eyes for the splendors of His dawning. In the schools of Athens and Rome, in the forests of Germany, by the banks of the Euphrates, dimly, indistinctly, suffering humanity murmured His name. He is the unknown God whom Athenians worshipped on the hill of Mars. He is the Adonai, Jehovah, whose hallowed name His chosen people dared not speak. A helpless babe, He clasps His hands around Mary's neck, as He fondly clings to the loving shelter of that virginal bosom and that mother's heart. Yet those hands have laid the bases and carved the buttresses of the everlasting hills; they can fling open the portals of life and death.

"He came unto His own, and His own received Him not." His people reject Him. Bethlehem, the city of His fathers, bars its homes against Him. But lo! The dromedaries of Madian and Ephraim from Arabia's desert and Sabœa's shores swing bravely on across the waste of sand. The bronzed faces of the Wise Men are lifted to the heavens watching for the star,—His star, the star of Jacob, now flashing its brightness upon the world. Soon the kings of the East are at His feet, and adore Him. They kneel where humble shepherds came to worship and to pray. Rejected and outcast though He be, that Child becomes humanity's leader. He has already begun His conquests; He has conquered the mighty, He has won the lowly and the poor. Of His kingship over the heart of man there will be no end. The Child of Bethlehem, the Man of Nazareth and of Golgotha will pass down the long avenues of time. All that is noblest in humanity will acclaim Him as its Lord and its God. He will stand in the gloom of the catacombs, in the dust and blood of the arena, and matron and maid and gray-haired sire, pontiff and priest, for His sweet sake, for the radiant beauty and majesty of His thorn-crowned yet kingly brow, for His goodness, for His love, will suffer and bleed and die. He will go to the youth in the flush of pride, to the virgin in the splendor of her innocence, and, putting His cross on their shoulders, say but one word, "Follow Me," and with Him they will climb the rugged crest of another Calvary. For the Child of Bethlehem will genius unfold the secrets of nature and of the Heart of God. For Him will the poet's lyre be attuned to seraphic harmonies, the orator's lips anointed with sacred fire. To Him kings and warriors will dedicate their jeweled crown and their conquering sword. To the outcast of the crib the sorrowing and the poor will turn in their loneliness and agony. He is their brother, their God,

their friend. He is theirs; for His palace is a stable, His sceptre poverty.

The Church does well, then, to herald the coming of her infant King with such stately and solemn proclamation. For Christ is "yesterday, to-day, the same forever." Time and eternity are His. The centuries are called after Him. Even His enemies must date their birth and the hours of their ephemeral victories from the day and the year of His coming. He is the world's central figure, its central fact. He is the Fount of Truth, the Flower and the Crown of Holiness. He is the keystone of the arch of time. He is the light of the world, the supreme revelation of God to man, the supreme manifestation of God's power and love. He is Emmanuel, God with His people. "And the Word was made flesh and dwelt amongst us."

A New Knight-Errant

The Protestant ministers, having no longer any definite Gospel to preach, have been discoursing much on the McNamaras. The minister of Calvary Baptist Church, New York, had a more intimate theme a Sunday or two ago. He has been commissioned by his sect to remonstrate with the Czar on the persecution of the Baptists in Russia, and so he took his mission as his text. That mission, he told his hearers, is unique. He is an ambassador of peace, a prophet of good-will, a friend of humanity, a messenger of liberty—in one word, a rare bird so far as Russia is concerned. Whether he is a special ambassador from the United States or only from the Baptists, he did not say. Unlike ministers of diplomatic service, Protestant ministers are not particular about their credentials. The reason is, many think, because they have none, and therefore make up in self-assertion for what they lack in that respect.

Still, whoever is sending him, he admitted that it would not do to be too hard on the Czar. That his hearers might understand this the better, he sketched with easy hand the origin and development of Russian autocracy, beginning with the mythical Hyperboreans and taking a glance on the way at the Scythians. He stated that the Czar looks upon himself as the vicegerent of "Jehovah," and that he rules over a nation of idolaters. The first assertion went without proof, a defect made up for generously with regard to the second. Russians worship icons: icons are images: a worshipper of images is an idolater. Q. E. D. Poor minister! Poor Calvary Baptists!

As Baptists are on intimate terms with "Jehovah," it is strange that the minister should anticipate any difficulty in dealing with "Jehovah's" vicegerent. The idolaters will be a hard nut to crack; but besides them there is the Russian Church, which shows a strange antipathy to Baptists. But whether it be that Russian Baptists are few, or that, notwithstanding forty years and more of service in Calvary Church, like another Moses, he re-

tains the vigor of youth, the minister is ready for more than his mission calls for. He promises to take the Jews under his protection, and will extend his patronage even to Catholics, whom he has had to rebuke so often for their failings.

We do not know whether the Russian Government will trouble itself about the vaporings of a Baptist minister, although the Russian consul in New York may think it his duty to send a report on this amazing discourse. The Czar is a gentleman, whatever else he may be, and holds the maxim, *noblesse oblige*. He will probably receive the ambassador of the Baptists as his great namesake received the Quakers who went to lecture him—did the minister know history he would not have suggested that there never was a mission similar to his—but the address in Calvary Church will not help the ambassador to gain his object.

The French Parliament.

Everybody who knows anything about recent French happenings has heard of Maître Labori. He is "maître" because he is a lawyer. Members of the bar in France are distinguished by that title. But he is not "maître" merely by courtesy. He is one of the master minds among the French juris consults. He was famous in many a *cause célèbre* for years past, but by none was he made more conspicuous, at least to the outside world, than by the Dreyfus trial. Not only his eloquence and legal ability centered all eyes upon him in that memorable political battle, but sympathy and indignation were joined with admiration when he was shot in the back on his way to court. Later on, he gave evidence of splendid courage by resuming his case when he had sufficiently recovered his strength. He has had many famous wretches to defend, as, for instance, the assassins, Duval and Chevalereau; the anarchist, Pini, and the dynamiter Vailant and the infamous Zola, but all of these forensic battles only seemed to bring greater ability. It is a pity, however, he had not better subjects to work on. But not only is he a great lawyer. He has also achieved distinction in the domain of letters. He undertook the publication of an Encyclopedia of French Law, founded *La Grande Revue*, *La Revue du Palais*, and was Editor-in-chief of *La Gazette du Palais*. In 1906 he determined to enter political life and was elected to serve with the crowd of Deputies who draw their salaries in the Palais Bourbon without doing much for their country. He now turns his back on his political associates in supreme disgust, and has recently given the world his opinion about the way his country is governed.

"Four years," he says, "were enough to convince me that there is no room for men of good will and correct mentality in Parliament. The members are tools and individual effort can achieve nothing. Things go on at haphazard, without order and often without sincerity. Even the opposition is gagged by the bosses, and the

administration grows more ineffective day by day. Both Parliament and the Government are tossed about from pillar to post between the demands of an exacting and imperious democracy and the struggles of a financial oligarchy, which is fighting for its own interests and not those of the State."

A French critic draws attention to the fact that this governmental chaos is remarkably like that which preceded the French Revolution and suggests a similar upheaval soon to follow. Of course, Labori cannot be accused of clericalism. Indeed, the "Qui êtes vous?" the French "Who's Who?" tells us that the Maître belongs to the *Prieuré des Basses-Loges*, which we suppose means that he is a conspicuous Freemason. So we may take his word for it that Republican France is committing suicide. Besides its incompetent legislators and its constantly vanishing Ministers, it has at present a Minister of Foreign Affairs, who confessed to the mob in Parliament the other day that he did not know the first thing about his own Department. And yet any day, by some official act, he may plunge his country into disastrous war. Poor France cannot have a very Merry Christmas this year, or indeed, for many a year to come.

The Colonel in the Bowery

A few nights ago, Colonel Roosevelt, unheralded and unexpected, made a sudden apparition in the famous old New York Bowery, side by side with three Irish-American Catholic priests, Fathers Rafter, Curry and Lynch. The Colonel always had a predilection for names like Kelly, Burke and Shea. His purpose, of course, was not to see the sights. He knew them well enough, for he had been often busy suppressing some of them when he was New York's popular and efficient Police Commissioner. He was merely taking a look in at a Bowery mission, and along with the priests who had charge of it he walked into the midst of the waifs and strays, the down-and-outs of society, some of whom, the papers informed us, were saying their prayers in the little chapel, though by far the greater number, and that is more likely, were scattered through the rooms playing cards, smoking rank tobacco, or reeling off long complaints about their hard luck, or the grievances they had against the world in general, and its rough unsympathetic ways.

Paralyzed at first into dumbness at the unexpected vision in the door-way, they could not utter a syllable, from sheer surprise. They could only stare. For some minutes a dead silence prevailed, though the presence of the Colonel does not usually provoke a calm. At last, recovering themselves and their breath, when they recognized his ready smile and his hearty companionableness, they broke out into a roar of welcome that drowned the rumble of the elevated railroad outside the windows.

It was a good thing and a large-minded thing for a former President to go down into those lower strata

without appearance of favor or condescension, and to let the homeless and friendless wanderers he found there know that, dilapidated and battered though they were, through their own or someone else's fault, yet they were men for a' that and somebody cared for them. Were other representatives of success and prosperity to do likewise now and then and endeavor to show a little consideration for the disinherited of fortune there would be fewer sparks flying from the wheels that make the world go round.

It was particularly pleasant to see the Colonel arm in arm, or at least shoulder to shoulder, with those three earnest and ardent Catholic priests who were such finished products of that terrible "ecclesiastical tyranny" and "medieval superstition" which the Contributing Editor of *The Outlook* had been so vociferously thundering against a week or so before. We are sure that he did not mean all that his words in that offensive article which he somewhat facetiously styled, "The Reverent Search for Truth" would seem to imply, and possibly it is only because the room was stuffy, or the Editor-in-chief was insistent, or the air was hot, or because he forgot to revise his proofs, that the ebullition succeeded in getting through before it had sufficient time to simmer down. It was served hot. The Colonel does not usually talk that way. Very likely the seclusion of the sanctum is unsuited to his generous and exuberant temperament. He is more himself in the open. In any case people are beginning to say that his irruption into the Bowery that night may make the politicians ponder profoundly and ask questions.

Post-Cards

"I am sending you," a correspondent writes, "some samples of the picture postals that the children of a great city on their way to school are invited to inspect, purchase and pass on to others. Many of the most offensive, a 'respectable' drug store had on exhibition. Bad, however, as the enclosed cards are, they are by no means the worst that children can buy. What is to become of our boys and girls if this goes on?"

A mere glance at the post-cards in question is all that is needed to make any decent person share our correspondent's concern for the morals of the children who gaze at such pictures. With regard to the utter absence in the post-cards submitted of everything that is uplifting, ennobling and refining, there is scarcely need to speak. Nothing could be more garish, ugly or vulgar, nothing better calculated to create or develop low and depraved tastes.

This danger alone might well cause parents' anxiety. But when we also assure them that many of the cards children, not yet in their teens critically examine, are so foul and disgusting in inscriptions or designs that they cannot but defile the imagination of those who see them and must prove for most children direct temptations to

grievous sins, we wonder why fathers and mothers do not have the exhibition and sale of such pictures effectually stopped.

It is high time that repressive measures should be taken, for these post-cards have yearly been growing more and more offensive. Catholics in particular should protest with vigor against indecent pictures being set forth for school children to purchase. The attention of the police authorities should be called to these flagrant offenses and patronage ought to be withdrawn from merchants who persist in displaying and selling them.

More effective means, too, should be found for excluding them from the mails. What Mr. D. A. Campbell, Chicago's postmaster, has done to prevent the transmission of indecent postals could profitably be imitated by others cities. At each district post-office he appointed censors to bar from distribution these different kinds of suggestive pictures. "For each objectionable card which is delivered," said Mr. Campbell, "the superintendent of the sub-station will receive ten demerits, or one point. When he has received forty-one points off his rating his salary will be reduced. When his rating falls below thirty points he will be discharged." As a result of this wise ruling the number of such cards was soon reduced one-half, to the manifest improvement, no doubt, of the city's morals.

All lovers of children whom the spirit of Christmas fills with a desire to keep unstained the hearts of our little ones should labor to suppress these indecent picture postals.

One Reason of Crime

Twenty months ago a crime was committed here in New York, describing which, in his opinion confirming the verdict of the jury, Justice Willard Bartlett of the Court of Appeals uses these words: "The details of the crime are so horrible as to preclude any restatement of them here further than is absolutely necessary," and the proof "points unerringly to the defendant as the perpetrator of the crime." Whence, then, comes the reason of delay in carrying out the sentence imposed?

The young murderer whose appeal is rejected by Judge Bartlett was condemned within a month following his crime. His trial had been a just and fair one, his lawyer bitterly contesting every step taken by the prosecuting attorneys. How does it happen that it is possible for a convicted murderer's lawyer to protract the period of appeal, as has been done in this case? Judge Bartlett declares that the delay was "inexcusable." Surely the community has rights which ought to make inexcusable delay impossible in the punishment of crime so revolting.

"The Ethics of Shopping" forms an instructive article in the December *Month*. The writer points out that much of the real hardship and suffering of shop-assist-

ants is caused by the lack of consideration or of Christian charity on the part of buyers. The evil is more prevalent in large centres like London and New York, and the remedy more difficult to apply. The fundamental requirement is an awakening of the social conscience among the men and women in reference to those numerous small obligations, failure in which entails so much inconvenience and even suffering on others. Christian charity should suggest to Catholics the duty of thinking of others, however humble they may be, of being courteous and considerate in all their daily dealings—a duty all admit in theory, but yet are lamentably neglectful of in practice. There is everywhere a tendency to regard whole classes of people as mere machines, paid to perform certain functions in an existence, but with whom no sort of human relationship need be cultivated. The Christmas and New Year shopping is the occasion annually of exhausting labor, which is unnecessarily prolonged beyond the proper time limit.

The Sherwood Pension Bill

The Civil War ended nearly half a century ago, yet if the so-called "Dollar-a-day" Pension Service bill advocated by Congressman Sherwood, and recently passed by the House of Representatives, is accepted by the Senate and signed by the President, the citizens of the country to-day will still be facing an annual burden of \$234,842,287 to meet its expenses. The pension roll for 1911 called for \$159,842,287, and the amount necessary to satisfy the additional sum added by the Sherwood bill will mount up to \$75,000,000, if Secretary of the Interior Fisher's statement be a reliable one.

One hundred thousand pensioners have died in the last six years, and yet the pension budget swells. "We have paid," says the *New York Times*, "four billions to pensioners of the Civil War, a large percentage of whom never saw service; a larger percentage served briefly, never fought or incurred disability." Does it not seem that a prudent economy ought to suggest a halt in such extravagance?

A well-known Catholic journal proudly called its readers' attention, some time ago, to the fact that the publisher of *Collier's The National Weekly*, belongs to the fold. A pretty lullaby on Our Lady and a good paper on the new cardinals which appear in the Christmas *Collier's* may indicate the management's sympathy with the Church, but on the other hand their "breadth of view" is doubtless shown by the pantheistic and anarchistic verses which the "poetess of passion" contributes to the number, and particularly by Gouverneur Morris's suggestive story with its indecent illustrations. This is not the first time, let Catholics remember, that such stories and pictures have appeared in *Collier's*. Its editorial utterances, moreover, are frequently most un-Christian. Even if its publisher is a Catholic, this period-

ical is no more fit than many other magazines of the day to enter Catholic homes.

—•••—
The *Living Church* takes such an interest in our new cardinals that it gives them considerable attention in the way of remarks and criticisms, which will surely drive its intelligent readers to seek information from better informed sources. This is encouraging. Some forty years ago one, now a fairly well-known Catholic, broke the ice by asking a bishop whom he met on a steamer, to tell him what a domestic prelate is. Others, thanks to the *Living Church*, will now break the ice with inquiries as to why Cardinal Farley or Cardinal O'Connell is a cardinal of the Holy Roman Church, not of the Holy Catholic Church. Our good God has many ways of bringing men and women into the one true fold.

IRENICON

English literature—and that means Protestantism—has had its way with the Catholic Church for three centuries. The result is a mass of falsehood, misrepresentation and half-truths calculated to madden the most philosophic scholar.

"*Litera scripta manet.*" No matter how often or how well a spicy calumny is refuted it goes its evil way rejoicing. But in this case the calumny has been wholesale. It has, so far as the general reading public is concerned, invested the old Faith in a garb so repulsive, falsified its history to such a degree, and travestied its liturgy and holy customs so cunningly that no thinking Catholic can be surprised that the Protestants of a past generation hated it so intensely.

Thus has been established a false public opinion that has been and to some extent still is the authoritative encyclopædia for speakers and writers. Lies have been foisted on the world as axioms. Books which by virtue of their genius and incomparable beauty of style are the mental intimates of every cultured mind bristle with errors and insinuations against the Truth. Stories that will charm mankind as long as our language endures are marred by spots of bitter prejudice. Outrageous statements are embalmed in the liquid amber of classics and so perpetuated.

With all the charity we may bring to the survey, it must be admitted that hundreds of books have been written in cold malice by men and women who intended to defame the Church. A generous measure of toleration may fittingly be accorded to the literary Protestant who has wandered without chart or compass in the spacious country of Catholicism and then attempted to tell the world what he saw there. But when mayhem is brutally committed on the classics of our Faith, when quotations are mutilated and essential statements omitted, there can be no palliation for the malefactor. Only unreasoning hate could drive men, otherwise honorable and fairminded, to such deeds of shame.

But with the great majority of writers it is simply a case of false atmosphere and ignorance. The venerable falsehoods have been their household words for generations. To disturb them would mean an intellectual revolution. Any non-Catholic writer who has not a passion for accuracy and a burning thirst for original sources is certain to err egregiously whenever he essays Catholic topics. The members of the Fold generally fail to sense the vastness and pervading quality of their religious atmosphere. They do not realize the immense amount of information about the Faith which they have absorbed unconsciously. Nor do they realize to

what extent non-Catholics are ignorant of these facts and insulated from their influence.

This accounts in great part for the numberless instances of stupid insult and outrageous liberties taken with the truth that deface books dealing with Catholic life and history written by well-meaning but slipshod outsiders. As a matter of fact, the average cultured Protestant is no more competent to treat of Catholic subjects than a South Sea islander to write a treatise on palaeography. However, the said Protestant believes himself perfectly equipped for the work, and with his head filled with odds and ends and hearsay perpetrates one solecism after another gaily.

Hence a condition confronts us. Books are being issued right and left, nine-tenths of them appalling in their misinformation wherever Catholic matters are touched upon. What are we to do about it? Write to the daily papers? No one will read the letters even if they are printed. Urge Catholic editors to mordant criticism? No one reads this except Catholics who do not need the criticism.

It is futile to battle single-handed against established prejudice, and equally vain to scold authors in papers they never see. Some wise men wrote that a blessing awaited him who made two blades of grass grow where only one grew before. May not a blessing also await him who takes the care to uproot one small, noxious literary weed?

It is a foundation principle of our criminal procedure that the accused is presumed innocent until proven guilty. The same grace may well be extended to many writers who are responsible for statements offensive to Catholic eyes and minds. They may welcome correction.

Lest this be considered too irenic by far, let me recount an experience in this line. Some weeks ago a short story about Italian peasants appeared in one of the most famous of our magazines. It was a dainty bit of writing evincing sympathy with and insight into the Italian character. But it contained a statement concerning the Last Sacraments so grotesque that I wondered how the author could possibly be so badly informed.

Deciding to test my theory, I wrote a kindly letter to the writer in question, and it finally reached its destination in Italy. Here in part is the reply:

"I want to thank you for the exceedingly courteous way in which you take me to task for the glaring fault which I committed in regard to the Last Sacraments for the dying. I hope to publish this story and others of the kind finally in book form, and I will see that the correction you suggest in this is made before it reaches permanent shape."

The writer of the above lines is famous in more than one line of artistic endeavor and exceedingly busy. There would have been small room for surprise had my letter been passed over in silence or occasioned irritation. Instead came a message of thanks and a promise of correction.

I do not believe this a rare experience. I think it is merely characteristic of the talented men and women who do so much to divert us in our hours of ease. At the risk of appearing boastful of a passing acquaintance with literary wights, I state that within the past few months I have been consulted on Catholic topics by two writers of fiction whose books sell by the hundred thousand. But these would have made mistakes fully as absurd as that of the writer on Italy, had they not asked a few simple questions whose answers are a commonplace to any educated Catholic.

The next time you read in book or magazine some statement that causes your gorge to rise, remember that Protestantism has had possession of English literature for a long time. Give the writer the benefit of the doubt and offer him a chance to make correction. There is nothing that abates prejudice and demolishes error like facts presented smilingly.

LITERATURE

Some Christmas Magazines.

Though magazine publishers still strive to issue for Christmas an especially attractive number, it is a regrettable fact that, for some years past, the distinctively Christian spirit of the season has been pervading less and less the stories, verses and illustrations with which the December periodicals are filled. Pictures of the Madonna and Child are no longer common. Rather, there is a tendency, when Christmas is mentioned at all, to regard the day merely as a feast for the enjoyment of good cheer or the holding of a children's festival—as indeed it is, but by no means primarily or exclusively. For all Christian people the world over are full of joy and gladness on December 25th, and try in various ways to share these feelings with others, because—

"This is the month, and this the happy morn
Wherein the Son of Heaven's eternal King,
Of wedded Maid and Virgin Mother born,
Our great redemption from above did bring."

Of the secular magazines which the reviewer has seen, the current *Century* has about it perhaps most of the old-fashioned Christmas. The frontispiece, however, which shows a Puritan family seated round the hearth on Christmas Eve, listening to the Bible, is not a particularly appropriate illustration, when old New England's attitude toward the feast is remembered. The verses accompanying the picture protest, indeed that—

"No priestly and no pagan rite
Shall desecrate Thy holy night."

Nor "Thy day," either, if Puritanism could prevent it, as may be feelingly recollected by Massachusetts Catholics of only forty years ago, who were expected to observe Christmas by going, as usual, to work or to school.

Further on in this magazine, Horatio Parker puts to music some lines, with the genuine Noël note, as for instance:

"There's a Tumult of Joy
O'er the wonderful birth,
For the Virgin's Sweet Boy
Is the Lord of the earth.
"Ay, the star rains its fire,
And the beautiful sing,
For the Manger of Bethlehem
Cradles a King."

"Marley's Ghost Appearing to Scrooge" makes a good picture, as does John La Farge's "Muse of Painting," while a hitherto unpublished farce of the late Sir William Gilbert, called, "Trying a Dramatist," is very amusing.

Though the December *Harper's* has among its contributors many well-known names, there is little in it "proper of the season," save "A Christmas Gift, a Memory of the Old South," by Virginia Boyle, and some far from reverent verses by Carolyn Wells. Inez Haynes Gilmore's "The Homeliest Child," is a pretty story, and the "Unconquered Air" is a good poem.

A trapper crouching over a fire, the first picture, in this month's *Scribner's* is called "His Christmas Fireside," to be sure, and Jessie Wilcox Smith has painted admirably some of the children in Dickens, who wrote, it may be remembered, several Christmas stories. But whether two such features would be sufficient to entitle a December magazine to be considered a Christmas number is a matter for grave doctors to decide. There are those, it is true, who hold that every December magazine is *ipso facto* a Christmas number, notwithstanding the absence from its pages of all references

or allusions to Christmas itself. But, out of respect for more conservative authorities, the reviewer is of the opinion that a Christmas number, to deserve the name, should have at least one story and one poem relating directly to Christmas.

The latest *Atlantic* meets both these requirements, for it has a real Christmas story from Charles Egbert Craddock, and this quatrain by Edward Eyre Hunt:

"That love may light the eyes of them
Who keep the season of His Birth,
Till to the starry hosts our earth
Shall be the Star of Bethlehem."

The Catholic monthlies, as is to be expected, abound in Yule-tide literature. The *Magnificat* for December is particularly rich in Christmas verse, and prose, and pictures. Father Matthew Russell, John Ayscough, Father Blunt, Georgina Pell Curtis and (very fittingly) Grace V. Christmas are among its contributors. The *Catholic World*, too, besides its usual appetizing fare, has seasonable verses by Edward F. Garesché, S.J., and Charles L. O'Donnell, C.S.P., and a good Christmas story by Katherine Tynan.

On the cover of *Extension* is a new picture of the Nativity, and, just within, a talk from the editor about "The Law of Giving," which is followed by several well-told tales and a poem on the "Holy Night."

A December magazine could hardly have more about Christmas in it than *Benziger's*. Pictures, verse, music, stories and descriptive articles, with Our Divine Redeemer's Birthday as their subject or occasion, will make this number especially welcome in Catholic homes.

The January issue of the *Messenger of the Sacred Heart*, its readers will remember, is made the Christmas number. This year that bright little magazine has among its attractions a contribution from Father James J. Daly, S.J., who writes beautifully about Christmas Communion; a paper from Father Coppens, on the Holy Name; a poem by Mr. Earls, and several Yule-tide stories. The editor writes the January intention, and starts with this number "The Question Box," a new department. A half-dozen appropriate pictures in color will delight the children. As 165,000 copies, last month's circulation of this popular magazine, will not be sufficient to meet the demands for the Christmas number, a January issue of 200,000 has been printed.

WALTER DWIGHT, S.J.

English-Irish Phrase Dictionary. By REV. L. McKENNA, S.J., M.A. Dublin: M. H. Gill & Son.

This is the right book, written at the right time. When thousands are endeavoring to learn Irish, hundreds are discouraged by the lack of phrase books corresponding to the practical guides which accompany the learners of almost every other modern tongue. Father McKenna has done a laborious but inspiring piece of work. He has built up an accurate treasury of Irish idiom and phrase out of some dozen of the recognized masters of Gaelic speech-writing to-day. Details of arrangement there may be which give the work a half-finished appearance, but it is safe to say that the reader who has read and digested its contents will be able to take up any piece of modern Irish and not come amiss. Of the scholarship the scholars will judge, but as a practical addition to the study of Irish from the point of view of the Gaelic Leaguer, Father McKenna has accomplished a work such as must have been often sought for during the past ten years, of the Irish revival. Luck and blessing attend the pen, which seems destined to do as great service as Father Hogan, of the Society of Jesus, achieved for the scholarship of Ireland.

SHANE LESLIE.

John Poverty. Translation from the Spanish of LUIS COLOMA, S.J., by E. M. BROOKES. Philadelphia: H. L. Kilner.

"Whatever incommodes me is unjust, and I am not obliged to do it; whatever I do not understand is false, and I am not obliged to believe it." Thus, like many an infidel revolutionist, reasons Lopijillo, the villain of this story by the well-known Spanish Jesuit. The scene is laid in a town of Andalusia, during the political upheavals of the sixties, nearly all the characters are poor peasants, and the atmosphere, as is usual with Father Coloma, is thoroughly Catholic. The novel is a sombre tragedy, but their faith enables the amiable characters in the book to bear their misfortunes bravely. Mariana dies broken-hearted; John Poverty, her lover, escapes the gallows to become a hermit of Cordova, but Lopijillo dies, unrepentant. The author's pious reflections, however, are not always skilfully interwoven, and some of the situations in the story are not very probable. The translation seems a good one.

The Poems of Henry Van Dyke. New York: Charles Scribner's Sons.

Magazine readers, whom Dr. Van Dyke's verses have long been delighting, will be glad to find collected in this volume all the poems from his pen that have appeared before, and many besides hitherto unpublished. The author tells us in his foreword that he had planned a whole life devoted to the art of poetry, but a "long silent interval between the earlier and later poems was filled with hard work at the call of duty."

Dr. Van Dyke is at his best in "The Songs Out of Doors," but verses like "Hesper," in his "Lyrics of Labor and Romance," are full of sweet poetry, too, while the lines, "To Joseph Jefferson," are particularly felicitous. How varied is this poet's muse may be gathered from the fact that his volume also contains a four-act drama, "The House of Rimmon," about Naaman and the Maid of Israel, and a prayer that Blessed Jeanne D'Arc may "give a heart to France," and there are verses to Our Saviour like these:

"Could every time-worn heart but see Thee once again,
A happy human child, among the homes of men,
The age of doubt would pass—the vision of Thy face
Would silently restore the childhood of the race."

Mother. By KATHLEEN NORRIS. New York: The McMillan Co.

A gentleman who became wealthy as a purveyor of amusement, tells us that what most takes with men and women are the pastimes that delighted them as children. The truth contained in this statement discloses one of the first claims to popularity put forward by Kathleen Norris' novel, "Mother." This little book will irresistibly carry the reader back to his Louisa Alcott days. The Marches' house was filled with children—mostly rampant; so, too, is the little home, presided over by "Mother" Paget. Aunt Jo—our dear Aunt Jo of days gone by—was ever a girl of "ideas" and convictions. How like her in this respect is Margaret Paget! Aunt Jo went to New York, to a wealthy family, as wealth was measured in those days, to act as governess to two little girls. While engaged in this duty, she met Dr. Bhaer, by whose lovable and simple qualities her wild heart was won and tamed. Miss Paget seeks the metropolis as a secretary to Mrs. Carr-Boldt, who queens it in society there. Here the young secretary meets her Professor Tenison, and love for him dispels the stubborn "ideas" that had swayed her up to that time. The last scene in the book reveals Margaret in her true character. No one who has loved a sweet mother

will read the chapter without at least winking hard. Incidentally, it stamps Miss Norris as a writer of no small power.

"Mother" is a story that readers of fiction would style "a problem novel." The difficulty that is put concerns the number of little faces that should be seen in the family circle. The two views find expression in the society leader, Mrs. Carr-Boldt on the one hand, and on the other in Mrs. Paget, the "Mother" of the home. In neither case is the type exaggerated. This problem forms an integral part of the story, and, with the story, it is solved—satisfactorily, naturally, and, to the last word, interestingly.

R. R. R.

Recherches sur les Superstitions en Chine. Par le P. HENRI DORÉ, S.J. Première Partie, Les Pratiques Superstitieuses. Chang-hai: Imprimerie de la Mission Catholique.

After an experience of twenty years in almost daily contact with the pagan Chinese, Father Doré feels that he is in a position to speak understandingly of their mental attitude and of their beliefs. He writes of what he has learned from personal observation and research. Not to mention books in European tongues, he gives five pages of the Introduction to a formidable bibliography of Chinese works, including Chan-men-je-song, the breviary of the bonzes.

This first part of the work consists of five chapters dealing with the superstitions connected with birth, infancy, marriage, funerals and the dead, and a sixth giving a very complete account of amulets, talismans, and good luck charms, for which, judging by number and variety, John has a predilection. It is profusely illustrated with reproductions in color of originals which Father Doré personally gathered in the course of his apostolic journeys. How different is the value of a work like this from the cursory notes of the tourist who flits through a country and relies upon chance interpreters for his information.

Father Doré tells us in the Introduction that two other parts are to follow. One of these will contain whatever he has been able to glean concerning the real or imaginary men who are honored as gods, spirits and genii. The other will be devoted to Confucius, Lao-tse and Buddha, their religious systems and the way in which they have been propagated in China by means of pictures, tracts, theatrical plays and even romances.

Returning to the first part, we note that he records with gratitude the help which he received from the late Father Peter Hoang, a learned Chinese secular priest, who spent so many years among the Jesuits that he was commonly believed to be a member of their Order.

The work reflects great credit on the printer as well. One is surprised to learn that it comes from the printing office of the Catholic Orphan Asylum near Shanghai.

BOOKS RECEIVED

- British and German East Africa. Their Economic and Commercial Relations. By Dr. H. Brode. With Illustrations and Map. New York: Longmans, Green & Co.
The Gospel in Africa, and the Association for the Propagation of the Faith. By Bishop le Roy, C.S.Sp. London: R. & T. Washbourne & Co. Net, 2d.
Saint Vincent Ferrer. By the Rev. Stanislaus M. Hogan, O.P. New York: Longmans, Green & Co.
Saint Anthony of Padua. The Miracle Worker (1195-1231). By C. M. Anthony. New York: Longmans, Green & Co.
The Tempest of the Heart. By Mary Agatha Gray. New York: Benziger Brothers. Net, \$1.25.
Agatha's Hard Saying. By Rosa Mulholland. New York: Benziger Brothers. Net, \$1.25.
The Knight of the Green Shield. By Louise M. Stacpoole Kenny. New York: Benziger Brothers.
Sorrow for Sin. Must It Be Supreme? Rev. E. Nagle. New York: Benziger Brothers.
Poems. By the Rev. Hugh Blunt. Boston: Thomas J. Flynn & Co. Net, \$1.00.

German Publication:

- Katechetic. Von Dr. Michael Gatterer, S.J. Herausgegeben von Dr. Franz Krus, S.J. New York: Frederick Pustet & Co.

EDUCATION

The November issue of the *Catholic University Bulletin* is given up to the annual report of the Right Reverend Rector to the Board of Trustees of the University. The document, which is the twenty-second yearly statement presented to the trustees, gives a detailed sketch of the condition of the University for the year ending September 30, 1911, and includes the specific reports of the Treasurer, of the Librarian, of the Editor of the *Bulletin*, and of the President of Albert Hall, as well as a list of University publications. Monsignor Shahan's survey of the life of the University during the past twelve months proves that the academic year has been marked by harmony and progress. "It is not unjust to say," he tells us, "that, all things considered, the professors of the institution have this year held their own with any body of learned men in this country, and, among our own schools, are, as they ought to be, easily foremost in academic service to the Catholic Church in the United States." The financial condition of the University is excellent. It has no debts, and its investments have reached the figure of \$1,178,825.43. The report presents a very congratulatory account of the Summer School for Teaching Sisters, opened last summer for the first time, and its statement of the results achieved shows plainly that the Summer School was a move in the right direction, and that, within the limits assigned to this first session, it was a success.

Next year's national convention of the Catholic Educational Association of America will be held at Carnegie Institute, Pittsburgh, during the last week in June. Bishop Canevin has already provided for the preliminary organization to ensure the success of the convention. He recognizes that this success depends in a large measure on the priests of the diocese and their committees entrusted with local arrangements, which the Association's officers leave entirely in their hands. He accordingly called a meeting of the priests in his jurisdiction early this month, in which the work of preparation for the June meeting was outlined, and an organization was effected to carry out the plans there proposed to give warm welcome to the city's guests.

Charles D. Hine, Secretary of the Board of Education of Connecticut, in his report for 1911, under the head of "Present Educational Problems," goes out of his way to make certain gratuitous assertions reflecting upon the principles and educational methods of "monks"—his general term to describe religious teachers in our Catholic schools. Rev. Walter J. Shanley, LL.D., well known in literary and educational circles in and out of the State, promptly took him to task for the unusual note in an official document of a State officer. Father Shanley's letter to the *Danbury Republican* deserves quotation:

"The 'monks,' who have invented systems of teaching, some of which are used in our public schools, having the experience of fifteen hundred years in teaching, do not produce educational literature that is 'only theoretical.' They are decidedly practical.

"They believe in thoroughness as a fundamental principle. They can have no part with the superficial systems of our day. When they were the teachers of the world, professors spent ten and twenty years in preparation for the teaching of one branch. To-day one can become a professor of almost anything for five dollars. In the olden days, the pupils of the monks learned a few sciences, and learned them thoroughly; to-day the graduates of our public high schools can talk flippantly on many things, and cannot spell nor write English correctly.

"Last Wednesday the Mayor of New York City scored the superficial methods of teaching in the public schools in this fashion: 'I think that a large percentage, if not the largest percentage, of children in our schools have more than they can do.

We try to teach them too much, and the result is that they come

out with a superficial knowledge about a lot of things, but no accurate knowledge about anything.'

"The 'monks,' who teach in scores of colleges throughout the United States, are amazed at the superficial character of the teaching in the public high schools, whose graduates come to them without even a knowledge of the elements of English grammar. Here are educational 'sins' in plenty, which the 'monks' are deploring, and which they have never committed.

"The monks are not 'repenting' of principles which they have always advocated, and which are as unchangeable as the eternal verities. The public grammar and high schools of our country will return some day to the systems of teaching evolved by the 'monks' centuries ago, and will 'repent' of the superficial methods in vogue to-day, and the 'monks' will be kinder than Charles D. Hine, and will give them absolution.

"Henry Barnard, who spent several years in Europe studying the educational systems used by the 'monks,' once stated that his normal school plan was a copy of the system of the novitiates of the religious teaching orders of the Catholic Church in Europe.

"If the 'monks' of European novitiates were to inspect any of Mr. Barnard's normal schools in Connecticut, they would blush at the utter inefficiency of its faculty."

* * *

Father Shanley's reference to the Mayor of New York is due, we presume, to the sharp attack made by Mayor Gaynor on the public school system of this city, when, on the afternoon of December 6, he swore in the eleven new members of the Board of Education appointed a few days before. The Mayor very bluntly declared the whole system, as he knew it in New York, to be wrong. Children are overburdened, said he, because those in charge of schools and studies attempted too much. Too many subjects are crowded into the curriculum. Children have more than they can do. We try to teach them too much, and the result is, continued the Mayor, that they come out with a superficial knowledge about a lot of things, but with no accurate knowledge about anything.

* * *

This unexpected blast from the City's Executive in criticism of the school methods in vogue in New York, aroused vigorous rejoinders from school leaders in the city, and the merry war is still on. A very sensible view of the whole situation is that put forward by the *Brooklyn Eagle*:

"Naturally," says this journal, editorially, "the *Eagle* is pleased with Mayor Gaynor's remarks to the new members of the Board of Education about the teaching in the public schools. For years, in season and out of season, the *Eagle* has been saying those same things, and it welcomes reinforcement from the City Hall.

"Neither the *Eagle* nor the Mayor wants to tear down the public school system in this town. We want to get better work out of it just as earnestly as Dr. Maxwell does, the only difference being as to method. The *Eagle* has said many times that Dr. Maxwell's ideal of opening to the children of the public schools an outlook into the whole range of knowledge was a beautiful and noble ideal, the only question being whether it was practicable, considering the limitation of childish minds, the brief years of school study and the conditions under which most of the children work. The undertaking has had a pretty long and fair trial, and has shown two widely different results. Children who come from homes in which they can get help about their lessons, in which their sleep and their diet are carefully looked after, to keep them up in their school work, get superb teaching from our public schools. The high standing of the graduates of our high schools when they enter the colleges is proof of that fact. The other side of the matter is the frequent complaints of employers that the public school boys and girls whom they engage cannot spell and are not quick or accurate in the elementary arithmetic on which their usefulness depends. Those are the children who, in Mayor Gaynor's words, 'are snowed under' by

the too strenuous programme of the public schools. And those children are more particularly the concern of the Board of Education than the others are, because if the public schools fail to fit them for useful service they have no other recourse. For the children of the well-to-do there are private schools in case the public schools fail to do their work well.

M. J. O'C.

SOCIOLOGY

One morning recently the newspaper told of two girls who had been arrested for misconduct at a moving picture show. While at the police station, they were seized with despair on account of their disgrace, and, turning on the gas in the room where they were confined, lay down to die. They were only fifteen years old. Close to this item of news was an account of another young girl, who told a harrowing tale of how she had been bound, hand and foot, by a man, who had disappeared, leaving no trace behind him. On looking into the case, the police came to the conclusion that she was the victim of hallucination, caused by the frequenting of moving picture shows.

The moving picture may be the medium of much profitable instruction. Why, then, is it used, directly and indirectly, so frequently to corrupt? The answer is simple enough. In public entertainment corruption pays better than honesty, and shows become daily more and more degraded. Their managers think chiefly of how to put more "ginger" into them, and "ginger" is a euphemism for indecency. We might prove this decadence by many examples did respect for our readers allow us to do so. The following fact, on which we may venture, will, however, make it quite clear:

A newspaper—published, by the way, outside of the United States—having a column for queries and answers, was asked the other day about a song, once popular. The inquirer gave as its opening lines the following:

"I've a letter from a girl,
Baby mine!
I could read and never tire,
Baby mine!"

The song he had in mind was known universally thirty or forty years ago; but he quoted it incorrectly, as the defect of rhyme shows plainly. It ran:

"I've a letter from thy sire,
Baby mine!
I could read and never tire,
Baby mine!
He is sailing o'er the sea,
He is coming home to me,
And how happy shall we be,
Baby mine!"

It was as honorable a song as his imagination of it was dishonorable; but the frequenter of the modern vaudeville and musical comedy could not conceive of its sentiments as catching the popular taste. As for the unutterable degradation of the phrase "Baby mine!" with which he is evidently familiar—why should he not be so, since it is before his eyes and in his ears constantly?—it is eloquent in its demonstration of what we cited the fact to prove.

It used to be understood that a girl's place was at home, and a boy's, too—and that drifting about the streets was not respectable. Should one ask the honest mothers of those girls, who seem to be of honest parentage, why they do not bring up their children as they themselves were brought up, the answer would be either a protest of inability to control their daughters, or an excuse for them, on the ground that they must have their pleasure. Social reformers should reflect very seriously on this, and ask themselves not how they are to correct it—this will come

afterwards—but how far they are to blame for it. The insubordination of the young is the result of many things of which one is the slight respect they see paid to public authority, a matter in which social reformers are serious offenders. They constitute themselves general inspectors of everybody else, settle in their meetings what is to be done, and browbeat their superiors until they get what they want. They are constantly fussing over the betterment of conditions under which others live. If they understood comprehensively what such betterment means, their interference would be more tolerable; as it is, their idea too often is to minister to the sensual elements in our nature. The people must have more amusements; and, so the young come to think, that to amuse themselves is a most important affair, and their parents fall in weakly with their idea.

Perhaps we shall hear a band of social reformers clamoring for the inspection of moving picture theatres, and so on. What we want is a reformation in the direction of the observance of the ten commandments, and the recognition of what is being forgotten, that we are created, not for time, but for eternity, and that we have to crucify the flesh, with its unruly passions, if we would reach eternity in a satisfactory manner. How seldom do children hear the wholesome contrasting of the broad and the narrow way, which was an essential element of the Christian education of the generation now passing away.

H. W.

PULPIT, PRESS AND PLATFORM

THE STORY CERTAINLY WAS INTERESTING.

A subscriber in St. Louis, Mo., sends us the following, which he found printed in the *Globe-Democrat* of that city:

"Joplin, Mo., Dec. 9.—The latest story of the mysteries of the famous Ozark Hills was told on a recent night to about fifty members of the Masonic Lodge in Joplin, who gathered in the lodgerooms and listened for nearly three hours to Dr. E. C. Hill, who lives on Mulberry Creek, ten miles east of St. Paul, Ark., tell a wonderful story of the lost gold mine. Later the Masons were telling their friends the queer story. Some were dubious, and laughed at the story as a myth, while a great many gave much credence to the tale of the Arkansas doctor.

"Dr. Hill came to Joplin several days ago. He brought with him a chart, showing a great many diagrams of emblems and of ground workings, and paths and topography. He met Oscar De Graff, and tried to interest Mr. De Graff in some stock in a gold mining company which he was organizing. He showed his chart, and it contained many Masonic emblems. These, he said, were some of the things found in the great cave on his land.

"He declared that the cave contained an old mine that had been worked by the Jesuits hundreds of years ago, when those missionaries worked among the Indians. The Jesuits, he claims, all were Masons. They are said to have been cast out by the Catholic Church because they had taken up the work of Masonry, and that about six hundred of them journeyed to America and came up the Mississippi River, and started westward, doing work among the Indians.

"The Jesuits, according to Dr. Hill, asked the Indians where they obtained their gold, and were directed to the hills in Arkansas. They wandered to the place where Hill's farm is, and here, in a big cave, they mined and smelted the precious ore. Hill says that the ore was stored away, and that it and the Masonic emblems still are to be found if a company will back him up to dig for the precious stuff.

"He says that a chart, made by the Jesuits, which shows the entire workings of the ground, was captured by the Catholic Church and taken to a church in Mexico, where it is being kept to-day. He says that he also believes the Masonic Lodge should have among its treasures charts of the work done by the Jesuits. Hill is not a Mason, and does not know much about the emblems

of which he has diagrams. The Masons, however, recognized the emblems.

"Mr. De Graff did not care to speculate in the proposition, but the story told was so odd that he asked Dr. Hill to tell it to some others, so a meeting was planned at the Masonic Hall. About fifty Masons informally gathered to hear the story. Many were greatly interested, and declare they believe there are wonderful possibilities to this tale. All declared that the story was certainly as interesting as any of the tales of Arabian Nights of old."

MUSIC IN THE DIOCESE OF PITTSBURGH.

Whether due to the serious taste of the German element in the population or to the influence of the religious orders which has tended to keep alive in the diocese the tradition of the Church's Plain Song, it is certain that abuses in matters musical have never been so flagrant in Pittsburgh as in some other parts of the country. Even before the appearance of the *Motu Proprio*, a number of churches had shown a certain devotion to true liturgical music; others had made spasmodic and fairly successful efforts at reform. The cathedral had been in itself a centre of musical culture for several years. Its choir had done much toward educating the public taste and preparing it for what was to follow in the form of legislation, and, little by little, the people were becoming familiar with the beautiful language of the Church's liturgical music and the charm of her classic polyphony. But in spite of these successful individual efforts, no attempt had been made to regulate systematically the music of the diocese.

Upon the appearance of the Holy Father's Encyclical on Sacred Music (November 22, 1903), the bishop appointed a Commission of experienced musicians to deal with the question, and to procure conformity with the demands of the *Motu Proprio*.

Their first step was to prepare a catalogue of Sacred Music for use in the diocese. It included about a thousand Masses, marked "very easy," "easy," "medium," and "difficult," respectively; also music for Vespers and Benediction, with a number of miscellaneous compositions, Holy Week music, Hymn Books, and text-books on Gregorian Chant. The catalogue was drawn to a large extent from those of the Saint Cecilia Societies of Germany and Italy. It was published with a view to eliminating promptly the worst forms of existing abuses, and in this it was successful. Each pastor and organist received a copy of the catalogue, and choirs were forbidden to sing any Mass not included therein unless music was submitted first to the Commission for special approval. With the catalogue was printed the full text of the *Motu Proprio* on Sacred Music, the decree of the Sacred Congregation of Rites on the same subject, and a summary by the Commission itself of all the regulations regarding Chant, use of the organ, language of liturgical services, etc., so that all the practical details might be made clear to the various choir masters and organists throughout the diocese. The pamphlet was prefaced by a strong letter from the bishop himself, setting forth the need of reform, and a "return to a style of music which is religious, and belongs by tradition (and the laws of true art) to Divine Worship"; much of the music in current use being "borrowed from the concert hall, the theatre, and even the ballroom." The bishop strongly recommended Gregorian Chant as the supreme model for all sacred music; he regulated the amount of time that should be given to the singing of the various parts of the Mass, "so that the action of the Mass may not be retarded unnecessarily"; he banished women from the choirs of "all churches and chapels of the secular and regular clergy after July 1, 1905," and urged that

the obligations regarding Church Music "be obeyed by the priests and the people, absolutely and immediately." The letter is dated September 29, 1904.

To outline a plan of reform is one thing; to carry it out in actual practice another. We are assured that in Pittsburgh the churches were quick to respond to the rulings of the Commission. Within a few months the cathedral had eliminated the women from its choir. The other churches followed its example as rapidly as possible, and, before long, conformity was established. The new Kyrie and Graduale were put in use by many of the churches almost as soon as they were published. Several churches have even succeeded in establishing congregational singing of excellent quality. The last report from the diocese ends with the encouraging phrase: "The difficulties inseparable from so far reaching a change have been overcome by the good will of the pastors and the choir directors, and experience has demonstrated that the Encyclical can be carried out to the letter wherever an honest effort is made."

But the diocese of Pittsburgh has not restricted itself to reforms of a temporary nature. It has been laying solid foundations for the future, and the rising generation is being trained carefully in music, and fitted for a more exact observance of the spirit of the legislation than is possible to-day. In all the schools, the teaching of singing and note reading according to Cheve principles has been made obligatory. Already the results are beginning to show, and the children are singing simple Gregorian Masses in their parish churches. Even the work of the teachers has been systematized; every Saturday during the school year meetings are held at which the various Sisters who have charge of teaching music in the schools are instructed in the manner of teaching Gregorian Chant. This appears to be a very practical feature in Pittsburgh's program of reform.

It is in the schools that the natural solution of the problem of Church Music in this country rests. When a whole generation of Catholic children shall have been taught to use their voices correctly and to read music at sight, when their taste shall have been formed to an appreciation of good music, not only will the problem of our choirs be solved, but we may hope to obtain, in time, that congregational singing, which is the very centre of the Holy Father's idea. Congregational singing cannot be forced or created artificially. It must be spontaneous, almost an instinctive manifestation, or, at least, a perfectly sincere outpouring of the soul. Only through the children can we hope to make music such a natural form of expression among our people. To start congregational singing artificially under present conditions is doomed to almost certain failure. Where it has been tried, it has usually proved a menace rather than a help to devotion, a self-conscious and unnatural effort, disturbing both to singers and hearers. But if once the rank and file of our Catholic people had been trained in the Church's music, so that to sing her prayers became almost as natural as to speak them, then the Mass might be heard in our churches as it is meant to be rendered, and as we can hear it to-day in many European centres of Catholic life, where the whole mighty multitude takes up the regular parts of the Mass—the Kyrie, the Gloria, the Credo—and the choir performs the Proper with perfect artistic finish. This is the full ideal of the Holy Father, the full intention of the Church, seeking even in her music to set forth two elements that make her unique: the full flavor of her mysticism, soaring to heaven in the quiet contemplation of the Introits, the almost ecstatic fervor of the Graduals, and then in contrast, the thunderous enthusiasm of the crowd, the cry of humanity in its universal act of faith, in what Huysmans calls its "violent but majestic tempest of praise."

J. B. W.

ECCLESIASTICAL NEWS

At the request of the Irish hierarchy, the Pope has restored St. Patrick's Day, the patronal feast of the Irish race, to the class of a holy day of obligation in Ireland.

Cardinal O'Connell is interesting his friends and admirers in the work of restoration and repair now going on in his titular church of San Clemente, which has been damaged by water under its foundations. Already a large sum of money has been contributed for the construction of aqueducts, by which it is expected to change the course of the stream, but \$12,000 is still lacking, and Cardinal O'Connell hopes that this amount will be forthcoming through American generosity.

Under date of October 9, 1911, His Holiness declared that the greater excommunication, specially reserved to the Pope, is incurred by any member of the Church, clerical or lay, man or woman, who, in civil or criminal cases, shall, without the permission of the Ordinary, cite any ecclesiastical personage before lay tribunals, or oblige any such personage to appear personally before such tribunals.

Chicago's Diocesan Union of Catholic Young Men's Societies has established an Employment Division, which addresses itself to the business men of the city, and promises them candidates of exceptionally good character in answer to requests for help to fill vacant positions. The Rev. C. A. Knur is President of the Union.

Arrangements are under way for a three days' celebration to welcome Cardinal Farley on his return to New York. He will sail from Naples on January 5, on the North German Lloyd liner "Berlin," which is expected to arrive here on January 15. The plans contemplate a celebration, commencing on the day of the cardinal's arrival, when 50,000 Catholics will welcome him at the Battery and along the line of his progress to the Cathedral. The second celebration will be on the Sunday following the arrival, at which time a demonstration will take place at the Hippodrome. The third day will be the observation of solemn ecclesiastical ceremonies at the cathedral, at which it is expected many of the hierarchy of the United States will be present.

Sir Edward Fry, who was appointed Ambassador Extraordinary and First British Plenipotentiary to the Hague Peace Conference, in 1907, has come to grief in an attempt to resuscitate the defunct calumny that it is good Jesuit doctrine that a man may use bad means to attain a good end.

"Very humiliating is the position in which Sir Edward Fry has placed himself," is the comment of the *Catholic Times*, of London. "In a letter on 'Betting Newspapers and Quakerism,' which has been circulated in pamphlet form, he said it would be lamentable if the Society of Friends adopted the teaching and practice of the Jesuits, which had become a byword of contempt to all honest and honorable men, namely, that evil may be voluntarily done for the sake of producing some hoped-for good. Father Delany, S.J., the distinguished Provincial of the Irish Jesuits, at once challenged Sir Edward Fry for proof, and proposed that the evidence should be laid before well-known Irish members of the Society of Friends, promising to give £50 for a Dublin charity if the decision were to the effect that this is or has been Jesuit teaching or practice. Sir Edward Fry has replied through the press, but only to shirk the challenge without withdrawing the charge, and to insinuate that Father Delany—who called it 'a wicked slander,' did not actually deny it. Father Delany's reply is crushing. He not only exposes the absurdity

of Sir Edward Fry's insinuation, but declares that during the fifty-five years of his life as a Jesuit he never read in a Jesuit author, and never heard from Jesuit lips, the doctrine that the end justifies the means, and he quotes Suarez, Ballerini, Gury and other widely read Jesuit theologians to prove that, in definite terms, they teach that evil is not to be done that good may follow. The Jesuit Father considers it a calamity that a man in Sir Edward Fry's eminent station should occupy so indefensible a position. Having assumed it and declined to abandon it," says the *Catholic Times*, "he well deserved the knock-down blow Dr. Delany has given him."

The *Semaine Religieuse*, of Montreal, official organ of His Grace, Archbishop Bruchési, deprecates the publication of a pamphlet called *La Bêche*, a collection of cartoons, by Mr. Joseph Charlebois, edited by Mr. J. L. K. Laflamme. Deep regret is expressed to find in such publication the ceremonies and the liturgical observances of the Church turned into ridicule. The irreverence is all the greater when shown by a Catholic for the rites and ministers of his church. Grievances against a certain portion of the clergy, continues the article, do not justify a recourse to these methods of reprisal. A good Catholic would carry his complaints to the proper ecclesiastic authorities and appeal to them with filial docility for whatever réparation is necessary. It is added that these remarks could be applied to other reviews and journals of Montreal, and that it is expected that Catholic editors will take notice of them.

OBITUARY

Most Rev. Ambrose Agius, O.S.B., Archbishop of Palmyra and Apostolic Delegate to the Philippines, died suddenly in Manila, on December 13, of peritonitis, which set in after a farewell banquet given in his honor. Mgr. Agius had received orders to return to Rome in January, and it was generally believed that he would be appointed successor to Cardinal Falconio, as Apostolic Delegate at Washington. A series of receptions and dinners had been given in his honor, and he was about ready to sail.

His Excellency was born at Malta, September 17, 1856, and was a member of the Congregation of the Cassinese Benedictines. At the death of Mgr. Guidi, the Apostolic Delegate to the Philippines, he was appointed his successor, August 25, 1904, and was the prelate who carried on the negotiations over the sale of the friars' lands with President Taft, when the latter was the Governor-General of the Philippines.

Press cables from Rome state that the death of Mgr. Agius has deeply grieved Pope Pius and Cardinal Merry del Val.

The *Osservatore Romano* publishes a long eulogy of the deceased prelate, which is of official character. It says also: "The Pope had decided to intrust Mgr. Agius with another most important office. Thus he was about to depart from the Philippines, leaving there grateful memories both among the clergy and laity."

This is taken as a confirmation of the report that it was the intention of the Pope to send Mgr. Agius to Washington as Apostolic Delegate.

Mrs. Mary McCabe, who died recently at Chelsea, Mass., in her seventy-eighth year, had the consolation of being attended in her last illness by two of her sons, priests—the Rev. Denis McCabe, of Belfast, Me., and the Rev. Matthew McCabe, S.J., of Baltimore, Md. They, with her nephew, the Rev. P. H. Reardon, of Gardiner, Me., also officiated at her Requiem Mass, which was attended by many of the clergy. Mrs. McCabe was the mother of eleven children, and was blessed by seeing two sons and two daughters enter God's service.